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AN ADDRESS

By Henry Breeden
TO THOSE WHO READ, OF A GENUINE

HOLINESS & USEFULNESS,

DESIGNED

Volume 9-1841
TO ASSIST PERSONS IN RECEIVING, RETAIN-
ING, AND SPREADING, THE RELIGION
OF OUR LORD JESUS CHRIST. *1350*

By **HENRY BREEDEN.**

With numerous corrections and additions,
By **JOHN MILES**, *Primitive Methodist Preacher.*

Follow Holiness, Heb. xii. 14.
Whatsoever thy hand findeth to do, do it with thy might. Eccl. ix. 10.

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DEDICATION.

TO THE

*Preachers, Leaders, and Members of the Methodist Societies,
and to all who love our Lord Jesus Christ, in sincerity,
this Work is humbly Dedicated by*

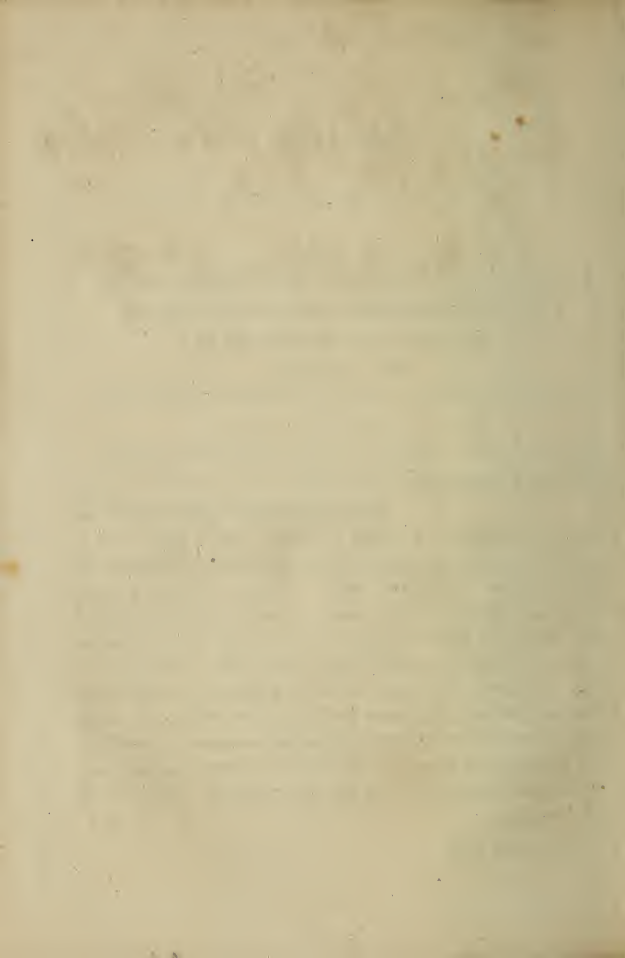
THE COMPILER.

DEAR BRETHREN,

It is with peculiar feelings this little Book is published. Feelings of desire that it may have a candid perusal—a prayerful attention—and the blessing of God to follow it into every house. Many will read a little, when they will not read much ;—many would seek God if they knew the right way ;—and many now in the Church would be far more useful if they knew what instruments to use, and how to use them. This little Book may assist such. And should one poor sinner be directed by it into the right way, or one idle or ignorant professor be stirred up to labour for God with all his might, the end for which this has been published, is answered, and the point gained. To God be all the glory.

J. M.

New-York, 1841.



A CALL

To Holiness and Usefulness.

CHAP. I.

ON THE FALLEN STATE OF MAN.

1. *Man is corrupt.* Of necessity God made Adam the first man holy, happy, and wise: able to stand and free to fall. He was not forced to fall either by the Lord or the tempter; but of his own choice, he chose to break God's commandment, and lose his glory. By this fall he lost all moral goodness whatever, and his heart became evil, and nothing else but evil; as the following passage of scripture most clearly proves: *And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.** Now Adam was a general representative of all mankind, who were then in his loins; so that all mankind virtually fell with him, into all the moral evil in which he sunk. The sacred writers are not speaking of a few solitary individuals;

* Genesis 6, 5.

but they are describing man in the mass, when they say: *Foolishness is bound in the heart of a child.* The heart is deceitful above all things, and desperately wicked: who can know it?† For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.‡ The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.§* In fact the plain humbling truth is this: no man of all the human race can ever enter into heaven; unless his heart be changed, by the grace of God, from sin to holiness. Our Lord Jesus Christ has most pointedly said: *Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again.||*

2. *Man is sinful by practice.* For if such be the tree, what must the fruit be? Can a corrupt tree bring forth good fruit? By no means. See how sin brings forth every action of an unconverted man, and then examine the actions themselves; and you will find in many actions enough sin, to sink the soul to ten thousand hells

* Prov. 22, 15. † Jer. 17, 9. ‡ Matt. 15, 19.

§ Rom. 8, 7. || John 3, 6-7.

if there were so many. See that infant on its mother's knee, and then you see a fallen creature, that early bears the fruit of corruption; as may be proved from its almost unconquerable struggles of self will, and corruption-sprung bursts of passion: which make ones eye weep, and heart ache to feel ones self a man. Hear that blasphemer call his God to curse his eyes and limbs; and you will shudder till you cool at such an awful swearer's prayer. *May God in mercy save his soul.* Mark how God's holy sabbath day is abused and broken. See the Sunday morning barber, how he shakes his razor at his God. And the Sunday miller, how he turns his mill sails with God Almighty's Sunday wind; and thereby tells the neighborhood, that he is on his way to hell. Look at that man who is gardening on the Sabbath morning, after having been intoxicated on the Saturday night. Look at him, he toils hard to get to ruin. Look at him, for unless he repents you will not see him long; he is going to make his bed in flames: *Where their worm dieth not, and the fire is not quenched.** As for the Sunday butchers, and bakers, and rum sellers, and indeed all Sunday tradesmen, you may look above their store doors any Sunday

* Mar. 9, 48.

morning, and read it in legible characters : **THIS IS THE WAY TO HELL.** Many young people seem now on full stretch for ruin. They sin against their praying parents and their God : against the clearest light and keenest remonstrances of conscience : against the tears, prayers, and blood of Jesus. They are men ruiners, and women ruiners. But what is worst of all they are not humbled for their sins. Many a young man and woman have been cut off at eighteen, and put into hell, to keep them from doing any further injury in the world. Oh how true is the following passage of scripture : *Their throat is an open sepulchre ; with their tongues they have used deceit ; the poison of asps is under their lips ; whose mouth is full of cursing and bitterness : their feet are swift to shed blood : destruction and misery are in their ways : and the way of peace have they not known : there is no fear of God before their eyes :—that every mouth may be stopped, and all the world may become guilty before God.**

3. *Man is miserable.* As sin and sorrow are twin sisters, men are miserable as well as wicked. Misery, deep toned misery stuns the mind of every unconverted human creature. And indeed

* Rom. 3, 13, 19.

so it must be ; for nothing less than the ever-blessed God can make a man happy in his mind. And alas for poor sinners, they are without God in the world ! If you look among men you will see much that appears to be joy ; but you must not conclude that all are happy who look glad. There is many an aching heart under a smiling face. When you look at a lively green grass grave, you scarcely remember that death is under it ; and so under many a lively countenance there is a dead sad heart. And there needs be no wonder at this ; for who can be happy when he knows : *The wicked shall be turned into hell, and all the nations that forget God ?** What young dancer can be happy, when he knows he is dancing quick-step down to endless night and groans ? What young mocker of his father or mother can be happy, when he knows the ravens of the valley shall pick out his eyes ? Who can sleep easy, that knows he is in danger of opening his eyes in hell ? When a man is gaining the world, it makes him look pale, to remember that he must lose his own soul. And then when his soul is lost, his all is lost. Speak out ye sons of mirth and tell us, do ye not feel the heart ache, when you think of a death-bed, an angry God, a

* Psa. 9, 17.

burning world, a judgment seat, and an awful eternity? However, whether you answer this question or not, of this we are assured, that happiness out of Christ can ne'er be found. And although you may lull yourselves and shun the thought: *There is no peace, saith the Lord, unto the wicked.**

4. *Man is in danger.* Every unconverted sinner in the world is in danger of being plunged into eternal torments every moment of his life. Unconverted persons live by mere sufferance: they have no right to live for they are condemned already. Such people are much indebted to Jesus, for it is through his much abused, but lengthened prayers that they are out of hell. Their danger is most imminent. The danger arises,

1st. From the notice God takes of sin.

2d. From the thoughts he has about sinners.

3d. From the purposes he has concerning them.

4th. From the resources he has to execute his purposes. First, from the notice God takes of sin. Every sin that you have committed, the eye of your Judge has been upon you. For: *All things are naked and opened unto the eyes of him with whom we have to do.†* All your sins, how-

* Isa. 48, 22.

† Heb. 4, 13.

ever secret are written down in his book, to be remembered. For : *God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.** Secondly, from the thoughts he has about sinners. He considers every sin an insult, and an offence to his Majesty, and an abominable thing which his soul hates. Hence : *God is angry with the wicked every day.†* Oh how awful for him to be angry with a man. If every man in the world were your fell settled enemy, you would be in a better condition than you are, now God is angry. His frown is hell. Thirdly, there is danger, from his purposes concerning sinners. His purposes are firm. Read the following quotation ; and then you will know what he intends to do with impenitent sinners : *Indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil.‡* Fourthly, there is danger, from the resources that he has to execute his purposes. God knows how to damn a man. He can kill the body, and cast the soul into hell. Go to the death-bed side of the sinner, and see him take his leap into the dark. When his eye-balls roll in wild affright :—his tongue falters in his mouth :—death sits vacant on his brow ;—and death-

* Eccles. 12, 14.

† Psa. 7, 11.

‡ Rom. 2, 8-9.

sweats bathe his frame. When he shrieks, and horror strikes the standers by. Go, sinner, go and eye him. You may learn something, when he drinks off his last drop of lingering mercy, which is nearly on a blaze; and then foaming, casts himself, into that endless ever-sounding sea, of darkness, fire and pain. As he enters the mouth of the pit, he will find it bearded with misery and woe. He may then begin his everlasting dirge: *The battle's fought, the victory's lost—the battle's fought, and the victory's lost, for ever.* Then the way to the mercy-seat will be blocked up for ever.—Then the horns of the altar can never be grasped any more.—Then the wings of the cherubim will for ever fall.—Then God's long abused redeeming truth-book, the bible, will be for ever shut, and sealed to his poor soul, with more than seven seals. Then he may begin and lament with the Poet, in such-like doleful strains as the following:—

- “ Infinite years in torments must I spend,
- “ And never, never, never, have an end !
- “ Oh ! must I dwell in torturing despair,
- “ As many years, as atoms in the air ?
- “ When these are spent, as many thousands more,
- “ As grains of sand upon the ocean's shore ?
- “ When these are done, as many yet behind,
- “ As leaves i' the forest shaken by the wind ?

" When these are gone, as many to ensue,
 " As blades of grass on hills and dales that grew?
 " When these run out, as many on the march,
 " As starry lamps that gild the spangled arch?
 " When these expire, as many millions more,
 " As moments in the millions past before?
 " When all these doleful years are spent in pain,
 " And multiplied by myriads yet again,
 " Till numbers drown the thought; could I suppose,
 " That then my wretched years were at a close,
 " This would afford a hope—but, oh! I shiver,
 " To think upon the dreadful words, **FOR EVER!**
 " I in the burning gulf blaspheming lie,
 " Time is no more, but vast Eternity?"

Jehovah's anger in worse than a million hells.
 And he says: *The smoke of their torment ascendeth up for ever and ever.** Eternity! eternity! awful, deep, dark, profound Eternity! Reader, may God save thee and me, from the bitter pains of eternal death.

5. *Man is helpless.* To this awful eternity men stand exposed every moment; and of themselves they are most completely helpless. They cannot atone for their own sins;—kill their own corruptions;—make themselves happy,—or deliver themselves from the pit of sin, nor from the old awful pit of vipers and fiends. Neither by suffering, nor yet good works, can any human

* Rev. 14, 11.

creature save himself. The self-made atonement of a sinner, and his self-wrought righteousness, will not stand before the following sayings, of the mouth of the Lord. *Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.** Woe unto you, Scribes and Pharisees, hypocrites! for ye are likened unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.† It is our misfortune to be conceived in sin. But it is our crime to live a life of sin. God freely and spontaneously gave his well-beloved Son, to take upon him human nature, and to die for the sins of men. His controversy is not with human nature; but with sin in human nature. The ever-blessed Jesus now waits and calls, for the return of sinful men. Sinner, you may come and welcome; but mind and come soon, or you will lose yourself, and then you may weep and lament, but no one will take any notice of your tears. It is true, men are corrupt, sinful, miserable, in danger, and helpless; but their help is laid on one that is mighty: therefore, we will weep, pray and labor on; and trust God for effects.—*May he give us a heart to it.*

* Matt. 5, 20.

† Matt. 23, 27.

Who would not breathe a sigh, and shed a tear o'er such a fallen low-sunk race as this? Envy not the man that can be calm. He knows but little—he feels but little of the importance of an immortal soul. Moses was a man of concern for souls. He manifested it by praying for the murmuring children of Israel; and though wonderful to relate, yet God pardoned in an instant, in answer to his prayer, the sins of *six hundred thousand souls*.* Hallelujah! His arm is not shortened! Jeremiah was a man of concern also. He wailed and said: *Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night, for the slain of the daughter of my people.*† How fine to weep for God and salvation! May the number of those who sigh and cry, increase abundantly. The God-man wept and was moved with compassion, when he saw Judea sinners fainting, and scattered abroad, *as sheep having no shepherd.*‡ Most undoubtedly, this world will one day be converted to God; but before that comes to pass, there must be much more going to God in prayer, and staying with him, to bewail the sins of the people—to confess them with particularity—to cast them on the atonement, in faith—to plead the promises,

* Num. 14, 20.

† Jer. 9, 1.

‡ Matt. 9, 36.

in hope against all human hope—and to claim much more New Testament unction on the Church and the world. Christians, let us arise, and go to his throne—and shake ourselves from the dust of our sins—and get our bones clothed with flesh—and our spirits filled with breath—and then let us plead, and God will answer. *Ye that make mention of the Lord, keep not silence : and give him no rest, till he establish, and till he make Jerusalem a praise in the earth.** O Lord shed abroad a greater burning in the hearts of the people, and hasten again “the old times.”



CHAP. II.

ON THE RICH PROVISION, WHICH GOD HAS MADE,
UNSOLICITEDLY, FOR THE SALVATION OF MEN.

Many persons are frequently speaking of man, as though he remained in the state of hopeless misery, into which he had fallen before God gave him the promise in the garden of Eden ; but it should be distinctly remembered, that he has already done much for us, and is now doing much every moment, and is waiting for us to concur with his saving plan, that he may do abundantly more, according to his promises. It is true, we

* Isa. 62, 6-7.

can do nothing of ourselves, nor for ourselves; but Jesus Christ has undertaken our cause; and has engaged to do with us, and for us, every thing that is needful, both for our present and everlasting salvation.

1. *Man is an object of the love of God the Father.* Love boundless, bottomless, and infinite as God its author. It is amazing, that his heart should spontaneously fix on creatures so abominable and base; but the truth of it is quite as firm, as the amazement is great. The holy scriptures speak best on this unspeakable subject.—How fine the following passages are: *In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.* For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.†*

2. *Man is redeemed by the mediatorial acts of God the Son.* In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God.

* 2 John 4, 9-10.

† John 3, 16.

*All things were made by him ; and without him was not any thing made that was made. In him was life ; and the life was the light of men,** In ancient days, he frequently manifested himself to the Jewish Prophets, and renewed the promise of his coming to redeem the lost race. In the fulness of time he took upon him a human soul, and a human body ; and was born a babe in Bethlehem. When about thirty years of age, he was baptized of John in Jordan ; and also anointed with the oil of gladness above his fellows : he then began to preach in Judea the gospel of the kingdom of God—he performed miracles which showed the goodness of his love, and the greatness of his power—he healed the sick—he cleansed the lepers—he restored the blind, and deaf, and dumb—he stilled the winds and waves, and walked upon the sea—he raised the dead from the bed, the bier, and the tomb—he cast out devils and he pardoned sins. When the hour was come, he went into the garden of Gethsemane ; and there it pleased the Father to bruise him, and put him to grief. *And being in an agony he prayed more earnestly ; and his sweat was as it were great drops of blood falling down to the ground.†* That was an awful hour ! Then

* John 1, 1-4.

† Luke 22, 44.

the fate of the world hung pending. Immediately after his agony, Judas betrayed him; and the Jews bound him, and led him away to the bloody city—the old pool of the prophet's blood. There they tried him; but could find no fault in him: yet they crowned his head with thorns—mocked him—spit upon him—smote him—impiously slew him, and hung him on a tree. His hands, and feet, and side were nailed and pierced: and blood and water flowed, a double flood, that washes white as snow. And now:

“ Its streams the whole creation reach,

“ So plenteous is the store;

“ Enough for all, enough for each,

“ Enough for evermore.”

On the third day he arose from the dead; and afterward went into heaven to pray. There he sits at his Father's right hand, making intercession for us men, and for our salvation. *But we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.**

3. *Man is enlightened and operated upon, by God the Holy Ghost. Yea, the whole world is full of the Spirit of God. And it shall come to*

* Heb. 2, 9.

*pass in the last days saith God, I will pour out my Spirit upon all flesh.** The strivings of God's Spirit are general; and all men are benefitted thereby. Many of the wicked are so convicted of sin, that they secretly smite upon their breasts and cry, God be merciful to me a sinner. They are most awfully alarmed, and fears of the most painful kind haunt them. Thoughts of death, and judgment, and heaven and hell very often distress them; and cause them to sigh for mercy. They see the happiness of the people of God, and secretly envy them, and wish they were in the same state. Now the finger of God is in all this; and if the sinner would yield, these strivings would lead to salvation. But most people resist the Holy Ghost; and presumptuously go on in sin. Nevertheless, God is clear, and the wicked are without excuse.

4. *The ever-blessed triune God offers to all mankind, by his gracious word, a free, full, present, and everlasting salvation.* Free without money—full without measure—present this moment—and lasting as eternity.

1st. This salvation is spiritual in its nature. It is, *the love of God—shed abroad in our hearts by the Holy Ghost which is given unto us.†* This

* Acts 2, 17.

† Rom. 5, 5.

love delivers us from the love of sin—the guilt of sin—the power of sin—the remains of sin—and from everlasting punishment as the consequence of sin. Where this love is shed abroad in the heart, all the graces of the Holy Spirit grow: in that heart Christ resides: communion with God is enjoyed: conformity to God is experienced; and unfading joys of heaven are anticipated, and will shortly be obtained.

2nd. This salvation is free *for* all. God the Holy Ghost calls to the world and says: *And whosoever will, let him take the water of life freely.** Rich and poor, young and old, bond and free, black and white, noble and ignoble, learned and illiterate may come and welcome, yea, and be heartily welcome to a free, full and present salvation.

3rd. Salvation is free *to* all that believe. It is a free gift to poor God-condemned self-condemned sinners, given as soon as they believe in Jesus. *For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast.†* *Being justified freely by his grace through the redemption that is in Christ Jesus.‡* No one need stagger at this abundant kindness since God unsoli-

* Rev. 22, 17.

† Eph. 2, 8-9.

‡ Rom. 3, 24.

citedly gave his well-beloved Son. For: *He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things.** What a favor! What a boon! Salvation is offered to the worthless! To the unworthy worthless! But the great spell in the business is this, infinitely worthy is the Lamb that was slain, and he was slain for us.

4th. Salvation is free *in* all that believe. Any believer however weak may stand if he keeps himself in the love of God; and any believer however strong may fall, yea and will most certainly fall unless he continues to believe and obey. But if we continue to believe: *Neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord.†*

5th. This salvation when received in its fullness delivers the soul from all inward and outward sin. From all sinful thoughts, tempers, and actions. *Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.‡* Now if God cleanses the soul from all fil-

* Rom. 8, 32. † Rom. 8, 38-39. ‡ Ezek. 36, 25.

thiness and idols, there is neither filth nor idol left. Some persons say that, sin must of necessity remain in us as long as we live. Now by saying this they politely insinuate, that Satan is stronger than Christ. This statement creeps on its belly, and venomously whispers, my friend Beelzebub has made a breach that your friend Jesus cannot repair. But O thank God, the crown is yet on the brow of our royal Master; and his foes are under his feet. He knows how to destroy the works of the devil root and branch. And: *If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.**

5. This salvation when enjoyed in its fulness consecrates the whole soul and body to God and his service every moment. They who enjoy this state are fully devoted to God, and they experience the answer to the following prayer: *And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.†* They experience the truth of the following statement: *Being then made free from sin, ye became the servants of righteousness.‡ For as ye have yielded your members*

* 1 John 1, 9. † 2 Thess. 5, 23. ‡ Rom. 6, 18.

*servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.** They have complied with the following commandments:—
For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.† *Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.‡* Oh the bliss of those that are constantly round about thee!

6. This salvation is every where present to the believing soul. Jesus Christ consecrated the whole world to soul-saving purposes when he said: *Go ye into all the world, and preach the Gospel to every creature.§* Hear the tone of the gospel, Salvation is a must be, just here, just now. *But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? That is, to bring Christ down from above: or, who shall descend into the deep? That is, to bring up Christ again from the dead. But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt be-*

* Rom. 6, 19.

† 1 Cor. 6, 20.

‡ 1 Cor. 10, 31.

§ Mar. 16, 15.

*lieve in thine heart that God hath raised him from the dead, thou shalt be saved.** The clouds of salvation are bursting heavy just upon you : only pierce them by praying faith ; and you will find in this dispensation, floods of salvation—waters to swim in. Jesus is present here. Touch him by the finger of faith, and virtue will come out of him, and heal you all. *Behold, now is the accepted time ; behold, now is the day of salvation.†*

8. This salvation is eternal in its duration. It saves through life and all its toils : through death and all its dangers : through the state and place of separate spirits, on the awful morning of the resurrection ; and then through the unmeasured ages of blissful eternity. It is life, life eternal, life !



CHAP. III.

HOW A SINNER MAY GET CONVERTED TO GOD.

Conversion is a change of the heart and life, from sin to holiness. Very few people know how a sinner must act to experience this blessed change. It is true the bible reveals the way ; but most people err, either through temptation, or ignorance, or enmity, or pride. May the Lord grant that we may see the way ; and then walk

* Rom. 10, 6-9.

† 2 Cor. 6, 2.

in it. To get converted to God, you must repent and believe the Gospel. Many wicked people know that they are doing wrong, and that if they die in their present state they will drop into hell : therefore they should this moment flee from the wrath to come, by attending to the three following things. First, get the knowledge of yourselves : Secondly, repent : Thirdly, believe the Gospel.

1. *Get the knowledge of yourselves.* Know your sinful state and condition, by nature and practice. Think on your ways. Read the bible. Discourse ingeniously with some religious person. Often pray to God Almighty that the Holy Spirit might enlighten you. And if there be a heart-searching preacher within twenty miles, go and hear him as soon as you can. If his prayers and sermon be all about you, do not be offended ; but bless God and take courage. Attend to these things until you feel yourself to be a mad foolish sinner. Then you will be in what is called a state of conviction.

2. *Repent.* Now repentance is a change of the mind ; and it generally produces sorrow for sin, hatred to sin, confession of sin, restitution for sin, forsaking of sin, and a desire for mercy. The tears, fears, burdens, and distress even of

fifty years are not repentance ; and they will not avail ; unless the mind is changed and sin forsaken. The moment you change your mind and forsake sin, and feel your lost condition, you are a mourner ; and the character to whom the promises are made ; and a proper person to believe on the Lord Jesus Christ for pardon.

3. *Believe the Gospel immediately.* For, the moment you thirst God offers you drink : *If any man thirst, let him come unto me and drink.*—* The moment you hunger God offers you bread : *Blessed are they which do hunger and thirst after righteousness : for they shall be filled.†* The moment you are weary God offers you ease : *Come unto me, all ye that labour and are heavy laden, and I will give you rest.‡* Now poor mourner, span your arm of belief round the four following articles of the Christian Faith, and God will pardon all your sins, while you cordially believe.

1st. *I believe Jesus of Nazareth is the Son of God.*

2nd. *I believe he loved me and gave himself for me.*

3rd. *I believe Jesus has paid all my debt, and it is my privilege and duty to trust to the payment.*

* John 7, 37.

† Matt. 5, 6.

‡ Matt. 11, 28.

4th. *I do just now trust to it, I consider myself clear, I believe I am clear. Glory be to God! Glory be to Jesus! He pardons my sins through believing that, JESUS PAID MY DEBT; and then that I AM CLEAR BECAUSE MY DEBT IS PAID. O if I had a thousand tongues they should all praise him. If every tongue could sound a thousand tones at once, they should all shout, Hallelujah to God and the Lamb. I believe thee my God—I believe thee my Saviour—I receive thy salvation just now. But as many as received him, to them gave he power to become the Sons of God, even to them that believe on his name.**



CHAP IV.

DIRECTIONS TO YOUNG CONVERTS.

Sometimes there are persons soundly converted to God, and made gloriously happy, who scarcely for one day retain the blessing: *But it is happened unto them according to the true proverb, the dog is turned to his own vomit again: and the sow that was washed to her wallowing in the mire.†* Many of those who thus turn back to sin and folly, do so for want of instruction. They see the great work of a christian life before them;

* John 1, 12.

† 2 Peter 2, 22.

and yet they know not how to commence ; they therefore begin to reason with the tempter : give up their confidence ; and fall into sin. 'They then bring an evil report on the good land. They dare not engage again themselves ; and they deter others, by telling them, it is no use striving to be religious, for they strove once—they once began to build, but were not able to finish. To keep young converts from this dreadful pit, and help them in a religious life, the following directions are written. May God, for Christ's sake, make them a blessing.

1. *From the moment you are converted, forsake all your wicked companions and practices. Break them off at once. If you parley you will be in danger. Fly from them immediately, and for ever. Escape for thy life ; and look not behind thee, neither stay thou in all the plain ; escape to the mountain, lest thou be consumed.*—Flee from the wrath to come.†* Tell your companions if they will not go with you to heaven, you will not go with them to hell. If they persecute you, and persuade you not to become a melancholy Methodist, as they call it ; fly to prayer immediately. Do not hold to arguments with them for if you do, perhaps you may find, that an

* Gen. 19, 17.

† Matt. 3, 7.

old sinner is too much for a young saint. Think not of gaining them by complying with them and accompanying them, for if you do, ten thousand to one but your bosom gets burnt. Be firm, and then perhaps they will think they have a soul to save, a heaven to gain, and a hell to shun. If they become converted, be not too familiar with them, for too much familiarity breeds contempt. Only know them as christians. Pray much and you will soon conquer all. Keep the following passage of scripture always in mind: *And a man's foes shall be they of his own household.**

2. *On the day that you are converted, offer yourself to meet in some religious society.* Persons mostly do best when they join those people where they received their good. If it is not possible for you to unite with them, you must be very careful how you choose. If you know any society, that is pious, poor, persecuted, and useful: they are the people of God. Join them. By no means choose a rich, dead, useless society, for you know worldly respectability is not religion. I warn you most earnestly, do not think you can keep your religion without uniting with some religious society. For: *Two are better far than one: because they have a good reward for their*

* Matt. 10, 36.

*labour. For if they fall, the one will lift up his fellow: but woe to him that is alone when he falleth; for he hath none to help him up. Again, if two lie together, then they have heat: but how can one be warm alone?** You cannot be a christain and be solitary. It is generally pride that keeps people from uniting. Conquer it. When you are united, ask the minister, or leader, for the rules of the society. And be determined to live by them. If you have experience, or class-meetings, take care and never be absent. Do not give the leader trouble week after week to seek you; but rather help him by your prayers and punctuality. If in the course of life you remove to any other place to reside, begin to meet with your own people again as soon as possible. Before you sleep in that place, go to see your minister, and offer yourself to society. Do not wait for an invitation; or you may lose your soul: *But seek ye first the kingdom of God, and his righteousness.†*

3. *On the day you are converted, begin family prayer.* This may seem a cross: but be determined to take it up; for there is a blessing under it. You may feel your inability for the work; but never mind, try, and God will help

* Eccles. 4, 9-11.

† Matt. 6, 33.

you ; and you will be a wonder to yourself, and to all that are around you. If you do well at family prayer, do not be proud of it ; or Satan may work your downfall. Always read a portion of scripture before prayer : requiring every person in your house to be present. What a blessed sight, for the Lord to look down out of heaven ; and see a whole family bowed down at his feet. This has often been the means of whole families, and even of whole neighborhoods turning to God. It always stills unpleasantness in a family ; and often is the means of delivering them out of worldly difficulties. While on the other hand an inspired writer prays for a curse on prayerless families : *Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name.**

4. *As soon as possible commence praying in private.* Private devotion is the sinews of a man's religion. One reason why so few people make any thing out in religion, is because there is so little private prayer. If possible, you should have regular time and place for this important duty. At the least you should pray privately in the morning, and in the middle of the day, and in the evening ; but if your opportuni-

* Jer. 10, 25.

ties will allow, retire oftener; and as far as possible be regular. Disorder in this leads to destruction. If young professors were in their closets, instead of being so much in each others company, to talk and jest, it would be better with their souls. Satan tempts young converts to run about from place to place, that he may run their religion out of them. The old path of private prayer is a good one. It stills the din of the world and self. A hypocrite seldom stays long in private; but all true christians love it. How delightful it is for God and man to commune; sometimes the power of God is so amazingly great, that the mortal kneels silent, and dares not to utter a word. Oh the bliss! Many a man when in his closet has shaken the world in answer to prayer. Pity the man that has not a heart to it; and be punctual in the duty yourself: *When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.**

5. After you are converted, read the whole of the scriptures as soon as possible. Many persons have never read them through, since they left the school where they were educated.—

* Matt. 6, 6.

You will now see the scriptures in a new light. You will wonder that you never saw the beauty of them before. The holy scriptures are the lamp whereby the pilgrims find their way home. They are the map whereby the christians avoid all the high-ways and by-ways that lead down to hell. They are the sea map whereby the spiritual mariner steers clear of all the shoals and quick-sands in the ocean of life. Read them. They are life. *Ye do err, not knowing the Scriptures, nor the power of God.** Some professors who have not grown a yard in height, would have been tall cedars now, if they had diligently read the scriptures. It is a sin not to read them, because the Lord has commanded us to search them. Read them, again and again, and bind them on the tablet of thine art. *This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.†*

6. *Be very punctual in attending all the means of grace in the society with which you unite. Be determined to be a real christian. Always attend the preaching of God's word: and then you will*

* Matt. 22, 29.

† Josh. 1, 8.

gain knowledge. Be at all public meetings for prayer ; and your soul will get strengthened.—Attend all experience meetings ; and then you will grow in grace. Receive the sacrament of the Lord's supper whenever you have an opportunity : by this you will be blessed and confirmed. When going to the house of God, if possible, always go from your knees. Do not talk when on the way. Do not stand about the chapel doors before you go in. Be in time. When I see a person coming late to the house of God, I often think and am afraid that, that person will be too late at last. Be there before the service begins, and devoutly get your mind into a worshipping frame. Some persons cannot get any good, if they are not present during the singing of the first hymn. When in the house of God, worship in the best way you can. Do not look about you during service. Do not look who is coming in. *Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools : for they consider not that they do evil.** As soon as service is over retire home to your closet. Do not stop to talk on the way, or the fowls of the air may devour the good seed. Determine never to speak evil of preachers ; but

* Eccles. 5, 1.

pray much for them : and they will be a greater blessing to you. By the grace of God never be absent from the means of grace. *Not forsaking the assembling of ourselves together, as the manner of some is ; but exhorting one another : and so much the more, as ye see the day approaching.**

7. *Be resolved from the first to redeem your time.* Time is a valuable talent, and very swift in its flight ; and we are accountable for it to God. Never while away your time ; always be doing something. Do not employ yourself with needless trifles and toy-like things ; for they squander time away, and beneath, degrade, and prostrate the noblest faculties of the human soul. Religious chit-chat, gossiping, tea-parties, and supper-parties, which spring from a sort of religious longing for the leeks and garlick of Egypt, again have wasted more time and talent than would have half converted this world, if that time and talent had been devoted according to the primitive christian's principle. To redeem your time live by method. Make out a plan of living, and keep it as near as you can. Sleep, work, eat, pray, and read by rule. The reason why John Wesley and his friends at Oxford were called Methodists, was because they lived methodically. They

* Heb. 10, 25.

did every thing by rule ; and O what a blessed, and useful people they were ! Would to God we all lived like them. All persons who are denominated Methodists, ought to live by method, or else they disgrace their name. Do one thing at a time ; and do every thing in the best way you can. Live by rule, to redeem your time ; and your life, and your end will be peace. *See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil.**

8. *Reprove sin wherever you see it.* Sin insults God, pollutes men, and destroys the soul : therefore reprove it. You must be careful to reprove with meekness ; always remembering that : *A soft answer turneth away wrath : but grievous words stir up anger.†* Meekness hid in reproof, is like a lancet hid in a sponge ; it pierces to the very quick of the soul, sometimes before the sinner is aware. Many a man has been converted to God, by means of a timely judicious reproof. Besides you cannot keep the life of God in your own soul, if you suffer sin in your neighbour.—*Thou shalt not hate thy brother in thine heart : thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him.‡* And have no fellow-

* Eph. 5, 15–16. † Prov. 15, 1. ‡ Lev. 19, 17.

*ship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done in secret.** Hate sin with perfect hatred, and reprove it with christian sympathy and fortitude.

9. *If you be engaged in worldly business, be careful to do your duty.* Let the world see that religion does not make you worse masters, or servants, or husbands, or wives, or children, or tradesmen; but show yourselves to be better for religion. The world says religious people are idle; this is not true of all professors; but it is most awfully true of some. Some persons run to hear great preachers, and attend public meetings, when their business and creditors require them at home. Such persons do religion more harm, than they can do good as long as they live. Tradesmen will often trust the world rather than professors of religion: there is a cause for this; and the cause is; that many professors of religion try to get into debt, but never try to get out again by paying their debts. Be on your guard against these things. *Not slothful in business; fervent in spirit; serving the Lord.†* Owe no man any thing, but to love one another.‡

10. *Let your whole life for the future be a life*

* Eph. 5, 11-12. † Rom. 12, 11. ‡ Rom. 13, 8.

*of faith. Now the just shall live by faith.** Hear the creed and experience of St. Paul; and be determined by the grace of God to imitate him: *I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.†* See what wonders the ancient worthies have wrought by faith; and strive to follow them as far as they followed Christ. *By faith Abel offered unto God a more excellent sacrifice than Cain. By faith Enoch was translated that he should not see death.—By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house.—Through faith also, Sarah herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.—By faith Abraham, when he was tried, offered up Isaac.—By faith Moses, when he was come to years, refused to be called the son of Pharoah's daughter.—By faith the Israelites passed through the red sea as by dry land.—By faith the walls of Jericho fell down.—By faith the harlot Rahab perished not with them that believed not.—And what shall I*

* Heb. 10, 38.

† Gal. 2, 20.

*more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthae, of David also, and Samuel, and of the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.** This God, who performed these wonders for his people through their faith, is our God; and he is still faithful to his promises, and also will do it.—Wherefore, as we have so many examples of believers, who finished the course and kept the faith, let us also run the faith-race: *Looking unto Jesus the author and finisher of our faith.†*—We may, we can, we will believe in God, for: *Without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.‡*

11. *Daily make some improvement in knowledge and grace.* By regular attention to reading and meditation, you may make surprising advancement in christian knowledge. If possible, get the advice of some judicious friend respecting

* Heb. 11, 4-34. † Heb. 12, 2. ‡ Heb. 11, 6.

the books you shall read; and never purchase any book whatever except he approves of it.— Always remember that you should get knowledge in order to grow in grace: therefore let it be your constant aim to get more of God about you, and then to diffuse the influence amongst others. Though justification is received instantaneously, yet there must be a constant growing in grace afterward. For: *the path of the just is as the shining light, that shineth more and more unto the perfect day.** *The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger.†* But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.‡

12. *Live daily in the practice of self-examination.* It is a shame when a christian knows every thing about other men and things, and remains a stranger to his own heart. *Examine yourselves, whether ye be in the faith; prove your own selves.§* Examine yourself every evening, by the following questions, taken from the writings of Mr. Fletcher.

1st. Do I feel any pride; or am I partaker of the meek and lowly mind, that was in Jesus?

* Prov. 4, 18.

† Job 17, 9.

‡ 1 Pet. 3, 18.

§ 2 Cor. 13, 5.

2nd. Does God bear witness in my heart that it is purified.

3rd. Is the life I live by the faith of the Son of God ; so that Christ dwelleth in me ?

4th. Have I always the presence of God ?

5th. Am I saved from the fear of man ?

6th. Do I deny myself at all times, and take up my cross as the Spirit of God leads me ?

7th. Are my bodily senses and outward things all sanctified to me ?

8th. Am I poor in Spirit ?

9th. Do I lean to my own understanding ?

10th. Have I no false wisdom, goodness, strength ; as if the grace I feel were my own ?

11th. Have I meekness ?

12th. Do I possess resignation ; am I content with whatever is, or may be ; seeing that God, the Author of all events, does, and will do, all for my good ?

13th. Am I just ; doing in all things as I would others should do unto me ?

14th. Am I temperate, using the world, and not abusing it ?

15th. Am I courteous, not severe ?

16th. Am I vigilant ; redeeming the time, taking every opportunity of doing good ; or do I

spare myself, being careless about the souls and bodies to which I might do good?

17th. Do I love God with all my heart?

18th. Do I love God with all my strength, and are my spiritual faculties always vigorous?

19th. Do I love my neighbor as myself; every man for Christ's sake, and honor all men, as the image of God?

20th. How am I in my sleep? If Satan presents an evil imagination, does my will immediately resist, or give way to it?

21st. Do I bear the infirmities of age or sickness; without seeking to repair the decays of nature by strong liquors; or do I make Christ my whole support, casting the burden off a feeble body into the arms of his mercy?

These questions of self-examination, if regularly and sincerely attended to, will be a great means of keeping your soul in the love of God,

CHAP. V.

PROOFS, THAT JUSTIFIED BELIEVERS ARE NOT
DELIVERED FROM THE REMAINS OF THE
CARNAL MIND.

1. *From experience.* The joys of some newly converted persons are very great. They love what they once hated; and they hate what they once loved. They rejoice in the light of God's countenance all the day long. In this virgin state of salvation, their ways are ways of pleasantness, and all their paths are peace. They feel the love of God shed abroad in their hearts,—they weep tears of delight,—they breathe sighs that waft to heaven. They feel the sting of death is drawn, and are glad. Wonder not at this, for : *Blessed is he whose transgression is forgiven, whose sin is covered.** *Blessed are the poor in spirit; for theirs is the kingdom of heaven.†* In this state they sometimes fondly hope, that all sin is gone, all trouble is over, and they shall never see war any more. They think they can convert every body; but they soon find their mistake, by learning that nothing less than the power of the Lord God Almighty can convert a soul. Shortly, the floods of persecution and temptation begin to rise; and they find, that in-

* Psalm 32, 1.

† Matt. 5, 3.

stead of having put off the harness, they have only just put it on. Then they enter the gloomy valley of mourning and tears, to combat the world, the flesh, and the devil. Did they once think sin was all gone? Alas! they now find it was only dormant; but not dead. Inbred sin springs up and rages in their thoughts, inclinations, dispositions and tempers; and they feel the rising of peevishness, anger and pride; so that they have to betake to themselves the weapons of all prayer and watchfulness, even to stand their ground. Then the tempter comes in like a flood, and insinuates, why you are not a child of God—you have deceived yourself—it is all a delusion—if you were a child of God you would never be in this way. But you must never believe him, for he is a devil: *He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.** Cast not away your confidence, even if you be not delivered from inbred sin; for you are a child of God, though you are not cleansed from the last remains of the carnal mind. But go by simple faith to Jesus, and you shall be: *For this purpose the Son of God*

* John 8, 44.

*was manifested that he might destroy the works of the devil.** And while you keep believing :

“Not a cloud shall arise, to darken the skies :

“Or hide for one moment the Lord from your eyes.”

Now all this, which has been the experience of some hundreds of persons, who are ready at any time to declare it, goes to prove, that, the remains of the carnal mind are not destroyed by the work of justification. But all this would not satisfy my mind, if it could not in the next place be proved,

2. *From Scripture.* There are many passages that prove this; but I shall only refer to two of them: at the same time I wish to observe, that one scripture proof is valid authority; and a thousand can be no more.

1st. The Apostle Paul, in his first Epistle to the Corinthians, in the third chapter, and from the first to the fourth verse, has written the following plain passage: *And I, brethren, could not speak unto you as to spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto you were not able to bear it, neither yet now are ye able. For ye are yet carnal: for whereas there is among you envying, and strife, and divisions,*

* 1 John 3, 8.

are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos, are ye not carnal? Now from this it is clear: 1. That the Corinthians were born again, or justified, or babes in Christ: 2. That the remains of the carnal mind were still in them: for ye are yet carnal. From this it is evident, that the remains of the carnal mind are not destroyed by the work of justification.

2nd. In the Epistle to the Galatians he states: *For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.** By this it appears:—

1. That the Spirit is in justified believers:—
 2. That the flesh is also in them at the same time: *And these are contrary the one to the other: so that ye cannot do the things that ye would.** Is not this another proof, that the remains of the carnal mind are not destroyed by the work of justification? But though this is not done by justification, the ever-blessed God has engaged to do it by entire sanctification, even to cleanse us from all unrighteousness. This great blessing of perfect love, or entire sanctification, is the subject of the next chapter.

* Gal. 5, 17.

CHAP. VI.

ON PERFECT LOVE, WHICH IS GENERALLY CALLED ENTIRE SANCTIFICATION, OR CHRISTIAN PERFECTION.

When a soul receives the forgiveness of all past sin, the love of God is shed abroad in the heart; which is perfect in its nature, though not in degree; for, as was showed in the last chapter, there are two principles in the hearts of the justified, which are grace and inbred sin. Grace reigns, though inbred sin remains. But perfect love, or entire sanctification cleanses the soul from the last remains of the carnal mind: so that he who is perfected, loves the Lord his God, with all his heart, with all his soul, with all his mind, and with all his strength; and his neighbor as himself. This is what we mean by perfect love, which we call entire sanctification, or christian perfection.

1. *Perfect love is attainable in this life.* Some persons say, we cannot be made perfect in love until the hour and article of death. But praise the Lord, there is a rest of perfect love, even in this life, remaining for the people of God: and some now enjoy it, who can say: *And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth*

*in God and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love. We love him, because he first loved us.**

2. *Perfect love does not make us absolutely perfect.* For there is none absolutely perfect but one, that is God.

3. *Perfect love does not make us perfect like angels.* As Mr. Wesley observes: "Angels are not liable to mistake; their knowledge is perfect in its kind." But man is liable to mistake: therefore he cannot in this life be perfect as angels.

4. *Perfect love does not exclude the constant need of the atonement.* The atonement is the soul of perfection; for without it perfection would die. The perfect cry out from a feeling sense:

"Every moment, Lord I need

"The merit of thy death."

5. *Perfect love does not exclude the possibility of growing in grace.* But on the contrary, the perfect grow faster than others; for as well as

* 1 John 4, 16-19.

being nearer the fountain, they are in a better soil and atmosphere.

6. *Perfect love does not exclude the possibility of falling away.* While we remain in this life we are probationers; and even perfect Paul must take care, and keep under his body, lest by any means he should become a cast away.*

7. *Perfect love does not make us complete in knowledge.* There are ten thousand things, which we shall never know in this life; for now we see through a glass darkly—now we are children—now we know in part. When in heaven we shall know even as we are known. But until then we can see only one side of the curtain.

8. *Perfect love does not deliver us from the infirmities of human nature.* From a liability to mistake in our judgment, and act accordingly, we shall never be delivered, until this mortal puts on immortality.

9. *Perfect love does not deliver us from the possibility of being tempted.* If Jesus, the master, was tempted to kneel down and worship the devil, what may the servant expect but temptation, from the same un-God-like foe.

10. *The perfect in love are saved from all outward sin.* Nay, this is the privilege even of

* 1 Cor. 9. 27.

babes in Christ. *Whosoever commiteth sin transgresseth also the law; for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither know him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that commiteth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.** We cannot say we never have sinned; for: *If we say that we have no sin, we deceive ourselves, and the truth is not in us. But, if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.†*

11. *The perfect in love are saved from all sinful tempers and dispositions. Our Lord has said in his blessed word: The disciple is not above his master:*

* 1 John 3, 4-10.

† 1 John, 1, 8-9.

*but every one that is perfect shall be as his master.** Now, the master never was proud; therefore if he that is perfect is as his master, he that is perfect will never be proud. The master never was peevish: therefore if he that is perfect is as his master, he that is perfect will never be peevish. The master never was vicious: therefore if he that is perfect is as his master, he that is perfect will never be vicious. The friends of sin and Satan tell us very gravely, that they never expect being delivered from inbred sin in this world; but that the old serpent must remain in his lurking place until neighbour death puts a stop to his banquet. Poor souls, their's is but very low water enjoyment.

“ Let others hug their chains,
 “ For sin and Satan plead,
 “ And say, from sin's remains
 “ We never can be freed:
 “ Rejoice in hope, rejoice with me,
 “ We shall from all our sins be free.
 “ The word of God is sure,
 “ And never can remove;
 “ We shall in heart be pure,
 “ And perfected in love;
 “ Rejoice in hope, rejoice with me,
 “ We shall from all our sins be free.”

If any one be startled with these verses of Mr

* Luke 6, 40.

Wesley's, let him read the following words of the Holy Ghost, and then perhaps he may startle in another sense : *But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin.** And if it cleanseth from all sin, most assuredly there is no sin left. Then says one, I am below my privilege, for I enjoy no such thing ; but bless God you may enjoy it, for the fountain is still open for sin and uncleanness.

12. *The perfect in love are saved from all sinful thoughts.* All thoughts are sinful which leave God no room in our minds : or those which spring from sinful tempers : or those which cherish and feed sinful tempers. We cannot avoid having sinful thoughts suggested by Satan ; but the perfect resist them in a moment, and by the grace of God they overcome them : *For the weapons of our warfare are not carnal, but mighty through God to the pulling down of the strong holds ; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.†*

13. *The perfect in love have all the fruits of*

* 1 John 1, 7.

† 2 Cor. 10, 4-5.

*the Holy Spirit. And they that are Christ's have crucified the flesh with the affections and lusts.** They never commit adultery, or fornication, or uncleanness, or lasciviousness, or idolatry, or witchcraft, or hatred, or variance, or emulations, or wrath, or strife, or seditions, or heresies, or envyings, or murders, or drunkenness, or such like. They are dead unto sin, and alive unto God. They live in the Spirit and bring forth the fruit of the Spirit: which, as Dr. Macknight observes, in his commentary on the fifth chapter of Galatians, "is LOVE to God and man; JOY occasioned by that excellent affection; PEACE, with all men; the patient bearing of injuries; a soft and sweet manner of speaking; a beneficent disposition; FIDELITY to engagements, promises, and trusts; calmness under provocations: TEMPERANCE, in the use of meats and drinks." This fruit is in the sanctified soul, without any opposite. And as the Spirit is not a transient guest in that heart, the fruit of the Spirit does not cease; but it abides, and increases. In the entirely sanctified soul, there are constantly perfect love, perfect joy, perfect peace, perfect long-suffering, perfect gentleness, perfect goodness, perfect fidelity, perfect meekness, and perfect tem-

* Gal. 5, 24.

perance. This undivided fruit of the Spirit remains in those who are faithful from day to day, from week to week, from month to month, from year to year, nay, even from the time they receive it, until they die.

14. *The perfect in love have no condemnation.* God the Father, Son, and Holy Ghost approve of them; and manifest themselves unto them. Good angels and saints in glory doubtless rejoice over them, and as far as permitted commune with them, and minister to them; for they rejoice, even over one sinner that repenteth. And even the devil of hell, the accuser of the brethren, cannot justly lay any thing to the charge of the select of God. Good men approve of them, and even the wicked know they are of God, although they persecute them, and say all manner of evil of them, they say it falsely and for righteousness sake. Their own hearts condemn them not. Their consciences are void of offence towards God and towards man; For: *There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.**

15. *The perfect in love walk in the light, as*

* Rom. 8, 1-2.

God is in the light. Because the darkness is past, and the true light now shineth. They are pure in heart : and therefore they see God. They know the meaning of the holy scriptures much more clearly, than either the ancient Jews, or present justified believers. But ye have an unction from the Holy One, and ye know all things.† Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.‡* Many people tell us, that they never understood the meaning of some passages of scripture, until they obtained the blessing of entire sanctification. While the man who walketh in darkness knoweth not where he may stumble or fall; the perfect in love know whither they are going, they are for heaven and no where else! Thank God! Heaven and no where else! What would the devil be doing, think you, if he were to allow us to publish this doctrine without opposition? Don't you think he would be losing his kingdom?

16. *The perfect in love conform to the will of God in all things. They have not lost their*

* 1 John 2, 8. † 1 John 2, 20. ‡ 1 Cor. 2, 9-16.

wills; but they concur with the will of God; so that one will serves both parties. They say, not my will, but thine be done. If God appoints them affliction, they cry amen, so be it. If God appoints them poverty, they still say amen. If he appoints bereavement, they bow their heads, and say amen. Or if he appoints them the martyr's stake, they are ready to go through fire to their Jesus. They are God's true men. They are not merely sunshine christians; but they can bear a storm. They have found out that God longs to save sinners, hence they would face a flame to save a soul. They have read the bible, and found that millions are posting to hell against God's will; and this has made them bid to ease farewell. They are aware that hell is awful: souls are precious: the work is great: the time is short, and the wages are most glorious: therefore they labor hard; and make haste home, to God, whom they love.

17. *The perfect in love are most gloriously happy.* It is true they are sorrowful for sinners; but still they are always rejoicing in God. They: *Rejoice evermore, pray without ceasing. In every thing give thanks.** And whenever God may see fit to call them they are ready to lay down

* 1 Thess. 5, 16-18.

the armour and put on the crown. *Happy art thou, O Israel: who is like unto thee, O people, saved by the Lord?**



CHAP VII.

PROOFS, THAT IT IS THE PRIVILEGE OF ALL THE PEOPLE OF GOD, TO BE PERFECTED IN LOVE, OR ENTIRELY SANCTIFIED TO GOD.

1. *Scripture precepts prove, that you may be perfected in love. Sanctify yourselves therefore, and be ye holy: for I am the Lord your God.†—Hear, O Israel; the Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely, this, thou shalt love thy neighbor as thyself. There is none other commandment greater than these.‡—Be ye therefore perfect, even as your Father which is in heaven is perfect.§* From these commandments it is clear that God claims the hearts of his creatures. He has a right to make this demand, and we ought not to resist; for he made us, preserved us, redeemed us, and then forgave us our sins, so that it is but reasonable, that

* Deut. 33, 29. † Lev. 20, 7, ‡ Mark 12, 29-31.

§ Matt. 5, 48.

those whom he has loved, should love him in return. And if he loved us with perfect love, the love returned ought to be perfect also. It must be possible for us to love God with all our hearts, or else he would never demand them. Oh how amazing it is, that worms should be allowed to love their maker—that dust and ashes should be allowed to love their Lord: and yet so it is, for the ever-blessed God says to his creature man, *My Son, give me thine heart.**

2. *Scripture promises prove, that you may be perfected in love. And the Lord thy God will circumcise thine heart and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live.† Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.‡* Most undoubtedly perfect love, or entire sanctification is offered in these promises. And it is equally certain, that the promise maker is able to perform his promises, for he fills heaven with love—the flame of every seraph was kindled by

* Prov. 23, 26. † Deut. 30, 6. ‡ Ezek. 36, 25-26.

him, so that surely, he can set a human heart on fire. And his faithfulness is as great as his power, his promise never fails: crowns, kingdoms, worlds, systems, suns, moons, and stars may fail; but the promise of God will stand when the heavens turn red, and the earth takes fire: *For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.** God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?†

3. Scripture prayers prove, that you may be perfected in love. For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.‡ And

* Matt. 5, 18.

† Num. 23, 19.

‡ Eph. 3, 14, 19.

*the very God of peace sanctify you wholly ; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.** Now, the Apostle was inspired by the Spirit of God ; and as such, can any one suppose, that he would pray prayers which could not be answered, or that might not be answered? No, by no means. It seems as though the blessed God was infinitely desirous to perfect the souls of his people, and that he saw his people resting short of their privilege ; and therefore the Holy Ghost speaks out of the heart of the Apostle, for this most desirable end. The Lord does not spring these prayers to torment his people, but that they may be answered ; and their souls may be filled with love.

4. *Scripture prophecies prove, that you may be perfected in love. When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof, by the spirit of judgment, and by the spirit of burning. And the Lord will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night : for upon all the glory shall be a defence.†* And

* 1 Thess. 5, 23.

† Isa. 4, 4-5.

an highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those the wayfaring men, though fools, shall not err therein. In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness.†* These prophecies are always understood to refer to gospel times—to the present time; and undoubtedly it is perfect holiness, or entire sanctification, of which they speak. They intimate, that God will cleanse his people from all sin, and fill their hearts with perfect love. None of the scripture prophecies have ever failed, and they never will; for God is watching in the heavens; and he takes care that every prophecy is fulfilled at the time, and in the place before appointed. These predictions concerning perfect love were first fulfilled on the day of Pentecost: they have been fulfilled in thousands of instances since that time: they are now fulfilling; and will continue to be fulfilled, as long as Messiah keeps his throne.—Hallelujah.

5. *Scripture precedents prove, that you may be perfected in love.* The opposers of entire sanctification, frequently challenge us, in their pigmy

* Isa. 35, 8.

† Zach. 13, 1.

way, to find them some entirely sanctified people. Now this is no task, for those were entirely sanctified, of whom St. John said, *As he is, so are we in this world*:* and also those to whom St. Paul wrote, when he said, *Lct us therefore, as many as be perfect, be thus minded*:† and doubtless those who were in the upper room at Jerusalem, when the mighty rushing wind blew, got filled with perfect love; and there are thousands of living witnesses at the present day, who can testify it, when they are not before swine; but they do not see it needful to cast their pearls before them. Now as God is no respecter of persons, and his salvation is free for all, you may love him with all your heart. You may be as holy as Bramwell, or Wesley, or Fletcher, or Peter, or Paul, or John; because you have the same God, the same promises, the same throne of grace, and the same glorious dispensation of the spirit: for, *Behold, now is the accepted time; behold, now is the day of salvation*.‡

6. *Scripture invitations prove, that you may be perfected in love. Jesus stood and cried, saying, if any man thirst let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of liv-*

* 1 John 4, 17. † Phil. 3, 15. ‡ 2 Cor. 6, 2.

*ing water. But this spake he of the Spirit, which they that believe on him should receive; for the Holy Ghost was not yet given; because that Jesus was not yet glorified.** Hear this thou poor thirsty soul, thy Saviour makes thy way, "LET HIM COME: fly back corruption: LET HIM COME: fly back false sentiment, and LET HIM COME: fly back old lucifer, and LET HIM COME. He may come, he shall come, I made his way, I clear his way, he has a right, he has a God given right, I bought his right with blood, he shall come and welcome." Go, poor thirsty half-believer, go. Go to thy God and drink.

7. *Scripture exhortations prove, that you may be perfected in love.* God has promised those who are perfect in love, that he will dwell in them; and walk in them; and be their God; and that they shall be his people; that he will be a Father unto them; and that they shall be his sons and daughters. St. Paul saw that these were great privileges; and therefore he exhorts us in the following nervous language: *Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.†* His temple ought to be clean, his chil-

* John 7, 37-39.

† 2 Cor. 7, 1.

dren ought to be clean; for filth in the flesh or spirit is an abomination to the Lord—it is an abominable thing which God's soul hateth; therefore, let us cleanse ourselves. The children of a king ought not to be filthy or dirty; therefore, let us clean ourselves, that we may be fit to be in his presence. It is easy to be seen that it is our privilege to be clean: therefore, let us—let us cleanse ourselves. We shall feel much pleasanter when we are clean.

8. *Scripture expostulations prove, that you may be perfected in love, or cleansed from all sin.*

The Lord hath spoken through the mouth of his prophet Jeremiah, and said: *O Jerusalem! wilt thou not be made clean? when shall it once be.**

This expostulation seems to say: I know thou wert born in sin, thy heart is a cage for unclean birds, thou art most vile and filthy, thou art a stench on the earth, and a smell in my nostrils; but I have opened a fountain for thee, which is deep, wide, and clear, and full of healing virtue; and I have called thee to wash and be clean, I have appointed ministers to show thee the way, and help thee in; if thou wouldst wash, I should then delight in thee, I would take thee to my breast, and thou shouldst be with me for ever;

* Jer. 13, 27.

but thou wilt not wash, I have long stretched out my hands to receive thee, and yet thou wilt not come. Why tarriest thou? I wept, I groaned, I bled to wash thee. 'Thousands have come and proved me, and always found me true. But I wait for thee, I cannot give thee up. Thou hast already cost me much, and still my bowels yearn. Come, O come, wilt thou not be made clean? when shall it once be?

9. *The birth, life, death, resurrection, and intercession of Christ, prove that you may be perfect in love.* He was born to save from all sin. The angels sung because he was born a Saviour. *For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.** And for the same purpose he lived—he sanctified himself—he set himself apart, to be a man of righteousness, labor and love: *For their sakes I sanctify myself, that they also might be sanctified through the truth.†* For this he died the shameful, painful, lingering, accursed death upon the cross. Perfecting souls in love, and receiving them to glory, were the

* Rom. 8. 3-4.

† John 17, 19.

objects he had in view, when he endured the cross, and despised the shame. *Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.** As he had this object in view during his birth, life and death, so by his resurrection from the grave of corruption, he set us an example of rising from a death of sin, to the life of God : and also proved it to be our privilege. *For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.†* For in that he died, he died unto sin once : but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord.‡ Reckon ! That is, set your sins down on one side of the balance sheet, and the merits of Jesus down on the other ; and then cast up both sides, and reckon ; and you will find your debt is paid, and the law is satisfied ; and while you reckon, you will find yourself a living man—DEAD INDEED unto sin, and alive unto God. That is, you have nothing to do with sin, and sin has nothing to do with you : but that you are alive unto God. As Jesus arose from the dead for this purpose, he

* Titus 2, 14. † Rom. 6. 5. ‡ Rom. 6, 10-11.

also ascended into heaven, and maketh intercession at God's right hand for the same purpose.— And if we go to God, by him, he is able to save us to the very uttermost. What his uttermost is, I cannot tell. The cobweb mind of a mortal cannot reach either the depth, length, breadth, or height of God's uttermost. But I dare venture to say, that when he saves a man to all intents and purposes, it implies, that he saves him from all sin, and fills his heart with love. *Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.** It is true we are dreadfully degraded by sin, even to the uttermost dust of corruption; but Jesus will allow his poor worms to creep to his cross; and there his uttermost mercy flows, and saves from the uttermost, to the uttermost, all those that go to God by him.

10. *The offices of Jesus prove, that you may be perfect in love.* As a prophet, he declared the truth to the people; and spake as never yet man spake. He saw into the invisible world; he also saw into the hearts of men; so that he had resources which no man ever had. His words were spirit and life; and they cleansed from

* Heb. 7, 25.

sin. Once he said : *Now ye are clean through the word which I have spoken unto you.** His exceeding great and precious promises, and also his whole word were given, that we might be cleansed from pollution, and made partakers of the divine nature. And the nature of God is love. As a priest, Jesus cleanseth his people with his own blood. And O, how amazing is the virtue of his blood. *For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh : how much more shall the blood of Christ, who through the eternal spirit offered himself without spot to God ; purge your conscience from dead works to serve the living God.†* That blood sprinkles now the throne of grace ; and so shall he sprinkle many nations. And as a king, our Jesus reigns, subduing our enemies under his feet. For our king is on his holy hill in Zion ; and he must reign ; and he shall reign, until his foes are made his foot-stool. One of the enemies of his throne, is sin ; and he is now destroying it by the preaching of his word, and the down-pouring of his Spirit. For Jesus was made king, on the throne of his Father David : *That we being delivered out of the hand of our enemies, might*

* John 15, 3.

† Heb. 9, 13-14.

*serve him without fear, in holiness and righteousness before him, all the days of our life.** And be preserved until the day of his coming; and then mount up in our chariot of love, fanned by the zeal of flaming seraphs, to sing the song of love, and drink at the ocean of love, for ever and ever.

11. *The titles of Jesus prove, that you may be perfect in love.* He is called JESUS, that he may save his people; not in their sins, or for their sins, or to their sins; but *from* their sins, both inward and outward, and for ever. He is called CHRIST, because he will anoint his people with the Holy Ghost, and with the oily unction of the flame of love. He is called THE REDEEMER, because he will redeem his people from all corruption, guilt, and sin; and from the bondage of the broken law; and bring back the inheritance of perfect love, which Adam lost through unbelief, and which we regain through faith in him. He is called THE FOUNDATION STONE, that his people may have a rock for their feet, being brought up out of the horrible pit and miry clay of sin; and that they may be established and fixed unwaveringly on him, and it is a good thing, let men say what they can or will—it is a good thing

* Luke I, 71-75,

that the heart be established with grace. He is called **THE LAMB OF GOD**, because he taketh away the sin of the world: even into oblivion, or the land of forgetfulness for ever and ever. He is called **THE DOOR**, because his people may, by him, enter into this glorious dispensation of love, and live in love; until the wings of love and arms of faith bear them safe to glory. He is called **THE BREAD OF LIFE**, because his hungry people may eat and be filled with perfect love, and then live in perfect love, and increase in perfect love through the boundless ages of eternity. He is called **THE GOOD SHEPHERD**, because his people may have life; and have it more abundantly than the ancient Jews ever had, and then that they may keep abounding more and more, in the more abundant life; for they may add to the abundant, even the more abundant—and the exceeding more abundant. And now brethren: *unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the Church, by Christ Jesus, throughout all ages, world without end.** Amen.

* Eph. 3, 20-21.

CHAP. VIII.

REASONS, WHY EVERY MAN SHOULD BE ENTIRELY SANCTIFIED TO GOD.

1. *It is a duty to be entirely sanctified to God.*—Because God has commanded his creatures to love him with all their hearts. And whosoever wilfully neglects thus to love him, commits a great sin. He loses justification, because he commits a known sin, by neglecting a known duty. And before that man can ever enjoy justification, again, he must come with humble confession to the blood of Christ; and he must rely on the atonement for forgiveness. Some persons think it is an indifferent matter of choice, whether they love God perfectly, or not: and therefore they look at it as a trifling matter of no particular moment. But let such persons read over the Epistles carefully, and I venture to say, before they have done, they will see it an imperative duty, to love God with all the heart.

2. *It is reasonable that every professor of religion be sanctified to God, entirely.* When you were sinners, you were all sin and no holiness: so now you are professors, it is but reasonable, that you should be all holiness and no sin. Surely it is reasonable for you to be as entire in the service of God, as you formerly were in the ser-

vice of the devil. It is but reasonable, that the creature should love its perfect Creator. It is certainly reasonable that the redeemed should perfectly love his compassionate Redeemer. The needy ought to love his benefactor. It is reason that the delivered slave should love his kind deliverer. The child ought perfectly to honor his father. And the servant ought perfectly to obey his master. Now God is our Creator, Redeemer, Benefactor, Deliverer, Father, and Governor: therefore we ought perfectly to love and obey him.

3. *When a person is born again sanctification is begun, and the person is proportionately happy: but entire sanctification makes us more holy, and consequently we shall then be more happy.*—Now happiness is the quest of every human creature; and but few find it; because but few are holy: for holiness and happiness must of necessity grow together. Wicked men are unhappy; because they are unholy. Good men are happy men; because they are holy. Devils are unhappy because they are unholy. Angels are happy beings; because they are holy. And the ever-blessed God is perfectly happy; because he is perfectly holy. Therefore as holiness and happiness keep exact pace, if you will be very hap-

py, you must be very holy. Sin is the spring of misery; and holiness is the handmaid of joy.—Therefore be ye holy.

4. *When a person is born again sanctification is begun, and the person is proportionately useful; but entire sanctification makes us more holy, and consequently we shall then be more useful.* Some persons have no desire to be useful. The cause is, they are not holy. They must be clean who bear the vessels of the Lord. God can use a holy soul, because that soul will not take the glory to itself; but it will give all the glory to him. A holy soul gives looks, speaks words, and does deeds, which cut like razors in the sinner's heart. Many a sinner will walk a mile round rather than meet a holy man, because the conduct of the holy reproves his deeds. But when a sinner is near death, he sends for the holiest man that he can find. Go, cries he, and fetch that man of God. And so you see both God and man will use the clean; therefore be ye cleansed.

5. *When a person is born again sanctification is begun, and the person is proportionately safe; but entire sanctification makes us more holy, and consequently we shall then be more safe.* The justified are but children in grace; and therefore they are proportionately weak: but the entirely

sanctified are men in Christ Jesus ; and therefore they are proportionately strong. The storm will easily disturb the roots of a tree that is but newly planted ; while the sturdy oak will laugh at the storm and stand its ground. This is frequently the case in religion, while the weak in grace are carried about with every new doctrine and sleight of men ; the established will stand firm, and prove that it is a good thing that the heart be established in grace. Therefore if you would be safe, when winds blow and tempests roar, get your soul established with grace, or entirely sanctified to God.

6. *The more holy you are in this world, the more glorious will your reward be, in the world that is to come.* There will be different degrees of glory in heaven ; because every man will be rewarded according to his works. While one shines as the firmament, another will shine as the stars. *There is one glory of the sun, and another glory of the moon, and another glory of the stars : for one star differeth from another star in glory. So also is the resurrection of the dead.** Some persons have been amazingly acted upon by considering the difference of degrees of glory in heaven ; and they have been very desirous to get near the throne. While

* 1 Cor. 15, 41-42.

others have said, they should be happy, if they did but just get into heaven. What ignoble minds these are. Poor lean soul, while thou thinkest to get just into heaven; by thy coolness thou mayest be just out. And then once lost, lost for ever. Let us get made holy, that we may be fit to work; and then let us work hard and wisely, that we may have a glorious reward. For God will reward us according to our works.



CHAP. IX.

HOW THE JUSTIFIED MAY GET THE BLESSING OF ENTIRE SANCTIFICATION.

1. *We must be entirely sanctified to God, by believing the suitable truth.* Any justified believer in the Lord Jesus Christ, who feels his need of entire sanctification may receive it any moment, if he will believe the appropriate or suitable truth. Some persons have been for years striving to prepare themselves, and make themselves fit to receive the blessing; but by doing so they have insulted the Holy Spirit, and deprived themselves of full redemption; for, "all the fitness he requireth, is to feel our need of him." Others have for years sought it by their own good works; but they could not obtain it; because

God has planned, that it shall be by faith alone. Some persons prescribe a way in which they think they shall receive it; while one says, I should like it as a mighty rushing wind; another cries, I expect it as a still small voice: now both the one and the other are wrong, when they mark out a way for God to work; and they commit a very dangerous act; for they ought scripturally to do the believing work, and he will take care scripturally to do the saving work: yea, heaven and earth and hell declare, that he is to his promise just. There are many who want to feel before they believe; now such persons might just as well tell us, that they want to taste their food before they eat it; and then we should know at once what to call them. The man that makes a saviour of his feelings, and continues to do so, must sooner or later sink into a hell of fire, and stay there for ever and ever; because Christ alone is set forth as a Saviour, and there is no other name given among men whereby God will allow us to be saved. So that it is Christ, or none; and consequently it is by faith, or else not at all. There are some people who perceive it is by faith alone; hence they set themselves to wait for faith nineteen or twenty years, and then they intend to believe a little at once,

until the work is made complete. This is a kind of semi-contempt of the doctrines of free, full and present salvation, to be received by faith, whenever we believe. For :

“ Faith, mighty faith, the promise sees,

“ And looks to that alone ;

“ Laughs at impossibilities,

“ And cries, it shall be done.”

2. *To be sanctified wholly by the truth, you must believe it according to the directions in the Bible.*

1st. You must believe simply. Cease seeking it by works : come to God just as you are ; and believe the promise only : fear not, doubt not, wait not ; but come like a needy, humble child, to a beneficent parent ; and cast your naked soul on the naked truth.

2nd. You must believe unwaveringly. Be resolved that you will die rather than doubt. God cannot tell a lie ; therefore be determined to believe him. A mighty man in Israel once said : “ I would rather lay my head on this pulpit side, and have it severed from my body, than I would doubt the truth of my royal master.” He hath said it ; and shall he not do it ? He hath spoken it ; and shall he not make it good ?

3rd. You must believe in hope against hope.—When the props of human hope give way, and hope falls pondering down to the deepest dell of

real despair, it is the prerogative of faith in God to pierce the gloom and meet it in its fall, and touch and turn it into day. Like Abraham; *Who against hope believed in hope.** For: *He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God. And was fully persuaded that, what he had promised, he was able also to perform.†*

3. *The sanctifying truths which are to be believed, are exceeding clear and plain.* Let any man who feels his need of entire sanctification believe the four following things; and God will instantaneously cleanse his heart from inbred sin.

1st. *Believe, that God hath promised it in the Holy Scripture.*

2nd. *Believe, that what God hath promised he is able to perform.*

3rd. *Believe, that he is able and willing to do it now.*

4th. *Believe, that he doth it.*

The following quotation from Mr. Wesley's Sermon, on the Scripture way of Salvation, is so amazingly clear and pointed on this subject, that it is almost impossible for a seeking soul to read it, without seeing clearly what the truths are which sanctify the soul.

* Rom. 4, 18.

† Rom. 4, 20-21.

"But what is that faith whereby we are SANCTI-
 "FIED, saved from sin and perfected in love?"
 "It is a divine evidence and conviction, 1. That
 "God hath promised it in the Holy Scripture.—
 "Till we are thoroughly satisfied of this, there
 "is no moving one step further. And one would
 "imagine, there needed not one word more, to
 "satisfy a reasonable man of this, than the an-
 "cient promise, "Then will I circumcise thy
 "heart, and the heart of thy seed, to love the
 "Lord thy God with all thy heart, and with all
 "thy soul, and with all thy mind." How clearly
 "does this express the being perfected in love?
 "How strongly—imply the being saved from all
 "sin? For as long as love takes up the whole
 "heart, what room is there for sin therein?

"It is a divine evidence and conviction, Se-
 "condly, that what God hath promised, he is
 "ABLE to perform. Admitting therefore that
 "WITH MEN IT IS IMPOSSIBLE to bring a clean
 "thing out of an unclean, to purify the heart
 "from all sin, and to fill it with all holiness; yet
 "this creates no difficulty in the case, seeing
 "with God all things are possible." And surely
 "no one ever imagined it was possible to any
 "power less than that of the Almighty! But if

"God speak, it shall be done. God saith, "Let there be light: and there is light."

"It is, Thirdly, a divine evidence and conviction that he is able and willing to do it now.— And why not? Is not a moment to him the same as a thousand years? he cannot want more time to accomplish whatever is his will. And he cannot want or stay for any more WORTHINESS OR FITNESS in the persons he is pleased to honour. We may therefore boldly say, at any point of time, "Now is the day of salvation." "To-day if ye will hear his voice, harden not your hearts." "Behold! all things are now ready, come unto the marriage."

"To this confidence, that God is both able and willing to sanctify us now, there needs to be added one thing more, a divine evidence and conviction, that HE DOETH IT. In that hour it is done. God says to the inmost soul, "According to thy faith be it unto thee!" Then the soul is pure from every spot of sin; "it is clean from all unrighteousness." The believer then experiences the deep meaning of these solemn words, "If we walk in the light as he is in the light: we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin."

" But does God work this great work in the
 " soul "GRADUALLY OR INSTANTANEOUSLY?"—
 " Perhaps it may be gradually wrought in some,
 " I mean, in this sense, they do not advert to the
 " particular moment, wherein sin ceases to be.
 " But it is infinitely desirable, were it the will of
 " God, that it should be done instantaneously ;
 " that the Lord should destroy sin BY THE BREATH
 " OF HIS MOUTH, in a moment, in the twinkling
 " of an eye. And so he generally does ; a plain
 " fact, of which there is evidence enough to sa-
 " tisfy any unprejudiced person. THOU therefore
 " look for it every moment. Look for it in the
 " way above described : in all those GOOD WORKS
 " whereunto thou art "created anew in Christ
 " Jesus." There is then no danger ; you can be
 " no worse, if you are no better for that expecta-
 " tion. For were you to be disappointed of your
 " hope, still you lose nothing, but you shall not
 " be disappointed of your hope : it will come,
 " and not tarry. Look for it then every day,
 " every hour, every moment. Why not this
 " hour, this moment ? Certainly you may look
 " for it now, if you believe, it is by faith. And
 " by this token you may surely know whether
 " you seek it by faith or works. If by works,
 " you want something to be done FIRST, BEFORE

"you are sanctified. You think "I must first
 "BE or do thus or thus." Then you are seeking
 "it by works unto this day. If you seek it by
 "faith, you may expect it AS YOU ARE: then ex-
 "pect it now. It is of importance to observe
 "that there is an inseparable connexion between
 "these three points, expect it BY FAITH, expect
 "it AS YOU ARE, and expect it NOW! To deny
 "one of them, is to deny them all. To allow
 "one, is to allow them all. Do you believe
 "we are sanctified by faith? Be true then to
 "your principle; and look for this blessing just
 "as you are, neither better nor worse; as a poor
 "sinner that has nothing to pay, nothing to
 "plead, but CHRIST DIED. And if you look for
 "it as you are, then expect it now. Stay for
 "nothing: why should you? Christ is ready;
 "and he is all you want. He is waiting for you:
 "he is at the door! Let your inmost soul cry out,

"Come in, come, thou heavenly guest!

"Nor hence again remove:

"But sup with me, and let the feast

"Be everlasting love.

"'Tis done, thou dost this moment save

"With full salvation bless;

"Redemption through thy blood I have,

"And spotless love and peace."

CHAP. X.

MEANS BY WHICH YOU MAY CONTINUE SANCTIFIED TO GOD, AND GROW IN GRACE.

There are many who once enjoyed the blessing of perfect love, that have now lost it. Some have received it a number of times, and after all, are now without it. But thank God, they may come again, although they have been unfaithful; for the fountain is still open, and Jesus is still at the mercy-seat, in order to save. The following thoughts are written to preserve those who receive it, from fickle unfaithfulness.

1. *In order to keep yourselves in the love of God, you must confess it.* The fear of man, which brings a snare, sometimes hinders people from confessing. But this should be conquered. Many have resisted the Holy Spirit when they ought to have confessed the blessing; and by doing so, they have from that very moment lost it. Confessing entire sanctification does not exalt self; no, it humbles the soul, and gives glory to God.

2. *To keep it you must continue to believe.* We are kept by the power of God through faith. As soon as people give up believing, they presently lose the blessing: and no wonder, for we stand

by faith. Sanctified Paul said, the life which I now live in the flesh, I live by the faith of the Son of God. St. Peter said, that the ancient christians were *kept by the power of God through faith unto salvation.**

3, *To keep it you must live constantly in the spirit of self-denial.* Of every thing sinful, of course you must deny yourself; and also of every thing doubtful. There are some gratifications which are not forbidden in scripture; but it is not expedient for a sanctified soul to use them. The safest way, is to let them alone. Thousands have fallen by lawful things. Be on your guard, or one moment may spoil the work of fifty years.

4. *To keep it you must live in the spirit of watchfulness constantly.* Watch against temptation, and resist in a moment, steadfast in the faith. Watch against a light trifling spirit, by which hundreds have fallen into gloom and solid darkness. Watch against the world; for it is full of allurements; and every thing that is sensual has a tendency to lull the soul. Be awake and keep your eyes open. Be very jealous of your tongue, and bridle it.

5. *To keep it you must be faithful to the emotions of the Holy Ghost.* Follow the Spirit of

* 1 Pet. 1, 5.

God, let consequences be what they will.—The Holy Ghost will sometimes remind you, that it is the hour of prayer; and if you do not promptly attend, you may in one moment forfeit full redemption. Perfect love is a very tender dove; and it will immediately take its flight, if you do not every moment walk after the Spirit of God.

6. *To keep it you must read the Holy Scriptures much.* They are spirit and life. They are soul-food. And perfect love will require some food every day. If you do not give it bible meat it will die. All those who have enjoyed perfect love have found strength, comfort, and direction in the word of God. And those who have been the clearest in perfect love, have been persons who paid the greatest attention and deference to the word of life.

7. *To keep the blessing of perfect love you must constantly aim at growing in grace.* Many people have lost the blessing through not pressing after a greater fulness; for there are heights, and depths, and lengths, and breadths of the love of God, to which we must be constantly aspiring; and if we do not press after them, we shall most likely be going backward, and losing what we had before attained.

8. *To keep it you must live constantly under a sense of the presence of God.* Always remember, thou God seest me. If you knew that more than twelve legions of angels were looking at you constantly, Oh how carefully would you stand on your guard, and take care to act aright; but Oh, you are watched every moment, by an eye, that is a million times keener than the eyes of angels: that awful eye, is the EYE OF GOD. Live constantly under a sense of his immediate presence, and then his guarding eye will keep you safe.

9. *To keep it you must constantly give yourself unto prayer.* Be a man of prayer. Pray early in the morning, and if possible, remain on your knees for thirty minutes. This will prepare you for the day. Pray often, and then prayer will soon become a delight; and you will do execution. Stay with God in prayer—stay till he melts you—and then stay when you are melted; and plead with God, and he will answer, and you will get changed, and transformed, and renewed.

10. *To keep it you must labor hard for the salvation of sinners.* It is the nature of perfect love, to lead you to long for the salvation of souls; and if you do not go out with God for the salvation of men, your love will cool down into apathy, and indifference; and you will lose the evidence

of entire sanctification altogether. When your heart yearns over sinners, go to God in prayer, and go to sinners with manly sympathy; and you will find it an excellent means of grace to your soul. A holy oil that will anoint you.



CHAP. XI.

IT IS THE DUTY OF EVERY CONVERTED PERSON TO LABOR FOR GOD, AND THE SALVATION OF SOULS.

God has fixed his plan for saving souls; and if men will act upon that plan, signs will follow. He has a right to choose his own instruments and ways; and in his amazing mercy, in this thing also, he has passed by angels, and chosen man to be the means of saving man. This choice puts great honour upon us, who are but dust and ashes; and we sometimes stand upon the tip-toe of wonder, to think, that worms of the dust should be allowed to do business for a king. And yet, so it is, for God does very little in the saving department without the active concurrence of his favorite instruments—the things which are not, to bring to nought the things which are.

1. *Every aged person that gets converted to God, ought to labor for the salvation of souls, if he can.* It is a very great merey that the Lord will receive an old man, that has been spending

all his days in the service of the devil ; but such is his amazing mercy, that he is glad to pardon him. As such persons have spent all the best part of their lives in the service of sin, they ought to spend their few remaining days in doing something for God ; and striving, if possible, to undo some of the evil which they have done. Sometimes even a word from the aged will make a deep impression on the mind. Poor old soul, go into thy God's vineyard, and labor ; and God will pay thee thy penny. It is now the eleventh hour with thee, and thou canst not do much ; but never mind, go to the vineyard, and do what thou canst ; for there is great want of laborers.

2. *Every young person that gets converted to God, ought to labor for the salvation of souls, in every possible way.* When a person is born again, one of his first prayers is, Lord save my father and mother, and brothers and sisters.—Many a time God has heard and answered these virgin prayers ; and the parent will have to thank God to all eternity, that ever the child was converted. This first love should be kept, and improved. However, the young must mind and not be proud, because God has used them ; but they must be humble, and go on. They must take the advice of their superiors who have borne

the burden and heat of the day ; for after all, the old disciples know a many things, which young ones have to learn. Always be willing to be taught, and then labor hard, and it will keep you out of mischief, and God will bless your labors, and you may be the means of bringing hundreds of souls to Christ.

3. *Every converted person that has ten talents, ought to labor for the salvation of souls.* Mental abilities, worldly honors, and this world's wealth are talents committed to men's care, for which they are accountable to God. And it is a mercy, that God will allow them to use these talents.— But by those persons who have had much committed to their care, a great account must be given: *For unto whomsoever much is given, of him shall much be required: and to whom men have committed much, of him they will ask the more.** Some men have great opportunities and abilities to do good, who use their talents to divert themselves, and play with their fellow-creatures:—wonder how they will face their judge at the last day ; and how their accounts will be settled. Perhaps it may turn very dark, and an awful storm may come on, when their accounts are balanced. Go, ye men of great gifts, go in-

* Luke 12, 48.

to the vineyard and labor ; it will be no disgrace to be made instruments in saving souls ; but if you intend to play yourselves in the vintage time, you had better be getting your backs ready for a beating ; for God is preparing many, many stripes.

4. *Every converted person that has but one talent, ought to labor for the salvation of souls.*—Those who have but moderate abilities are sometimes very much tempted not to labor, and too frequently they sink into apathy and indifference. Now, to do so, is very foolish and wicked. It is very foolish, because the salvation of souls does not depend on the abilities of men ; for if it did, then the greatest minded men would get the most souls to Christ : but experience proves that those men who have generally been the most useful in saving souls, have been men of the slenderest abilities. It is said of some great revivalists, that they have but one sermon, which fits any text that you can mention. However, it is a real truth, that God hath chosen the things which are not, to bring to nought the things which are. It is wicked not to labor for souls, because every man must give an account to God at the last day ; and woe to the man that hides his talent in the earth.

5. *Every person ought to labor for God, and the salvation of souls, according to his opportunities and abilities, in all places, and at all times, as long as he lives.* Because the salvation of the soul is precious—because the soul is of an amazing value—because the time of its probation will soon be at an end—because at all times the soul is in danger—and because devils are every moment striving to ruin souls; therefore let us labor—labor hard—and labor long; even as long as we live. The warrior who is fighting for souls must mind and not pull off his helmet, or ungird his loins, or take off his shoes, or unloose his breast-plate, or ungrasp his shield or sword; for if ever he puts off his armour, it is ten thousand to one, whether he can ever put it on again.—Many have thought they could lay down the work of God, and then take it up again; but they have found themselves mistaken—awfully mistaken. How pleasing it is, to hear an old disciple say: My day is gone, my work is nearly done; but I do not mean to rust out, I mean to wear out, in the same good work. If an old workman ever reads this little book, the writer prays, that God may bless him through it; and may his sun set clear at last.

6. *Every converted person ought to labor for*

the salvation of souls, because souls are of an amazing value. One soul is worth more than the world; because that soul will live when the world is blown up. If you were to get a pair of scales, and put ten worlds as valuable as this in one scale, and put one soul in the other, that one soul would far outweigh the whole. One soul is worth more than ten thousand worlds, or twice ten thousand; and the whole solar system put in at the bargain: for the soul is capable of infinite, exquisite, and eternal bliss; or of infinite, intense, and eternal pain: therefore as infinite exceeds finite, so does the value of the soul exceed the value of material things. O how important it must be to save these souls, for every man's soul is of this amazing worth. If you were to take your balances to weigh the eternal weight of glory; and if you were to weigh a scale full every hour, worth as much as the present world; and if you were to weigh from this world's birth-hour, to its death-hour, you would not weigh the ten thousandth fraction, of the millionth part, of that eternal weight of glory. This glory is lost, if the soul be lost; and this glory is gained, if the soul be saved. If you were to save a nation from being scorched to death by fire, it would be considered a very great salvation; but if your

neighbour is instrumental in the salvation of one soul, he does unspeakably more good, and is the means of a much greater salvation. For as time bears no proportion to eternity, so the salvation of bodies bears no proportion to the salvation of a soul. O then let us labor to save poor souls while it is day. O Lord, grant thy blessing to all efforts that are made for the salvation of men.

7. *Every converted person ought to labor for the salvation of souls, because souls are liable to be lost.* If the antediluvian sinners are now in prison, we may fear lest the doors be opened for us. If the sinners of Sodom and Gomorrah are suffering the vengeance of the eternal fire, then we must take care lest the flame kindle on us. If Belshazzar was weighed in the balances and found wanting, then there is a danger that we may not be found weight. If Dives lifted up his eyes in hell, then we must take warning lest we also go to that place of torments. If one soul of the human race is lost, then all the rest must be either saved or lost to all eternity. All those who do not repent and believe, are in danger every moment of being lost. Converted soul, take a survey of the millions that are posting down to endless night; and it will be a spur to your sluggishness. And remember it is your

prerogative to pull them out of the fire. Look to the dismal den to which sinners are prancing, and remember that many of them have taken their last step, so that the next step will be hell-fire, hell-blackness, hell-darkness, hell-prison, hell-pit, hell-brimstone, hell-groans, hell-tears, hell-wails, hell-gnashes, and hell-torments, for ever and ever. O christians, labor hard, for the necessity is extreme, and the danger is nigh, and the numbers are prodigious.

8. *Every converted person ought to labor for the salvation of souls, because if souls be once lost, they are lost for ever. Once lost, for ever lost. Once cursed, for ever cursed. So that it is, now or never, now or never, now or never turn to God. If the brand once takes fire, you can never quench it. Neither wealth, worth, nor blood, can ever redeem the lost. Because there is wrath, beware lest he take thee away with his stroke : then a great ransom cannot deliver thee.** No, if God once takes sinners away with his stroke, even the blood of Christ cannot deliver them. In this world, if Job lose his possessions, they may be restored, if Nebuchadnezzar lose his reason, it may be restored, if Jonah lose his liberty, after three days, he may have it again, if La-

* Job 36, 18.

zarus lose his life, after four days, he may be raised again ; but if the soul be once lost, it is for ever lost. In that awful pit there is no Job's case, no Nebuchadnezzar's case, no Jonah's case, no Lazarus' case ; but it will be all one for ever. The sinner that you are now with, may, before to-morrow, be past mercy ; therefore for Christ's sake, and for the sake of his soul, strive now for his salvation. Weep, pray, plead, and persuade, with the utmost importunity. How awful the following reflection is : yesterday the Holy Spirit prompted me to warn a sinner, but I neglected to do so : to-day he died trembling in his sins, and barked like a dog when he died. What will the judge say to me when he comes ?

9. *Every converted person ought to labor for the salvation of souls, because it is possible to save souls by laboring.* Souls can be saved !—Thank God, souls can be saved ! God the Father says, that the repenting, believing soul, shall be saved : *Repent and turn yourselves from all your transgressions ; so iniquity shall not be your ruin.** Jesus Christ also showed the possibility of saving souls, when he said : *Come unto me, all ye that labor and are heavy laden, and I will give you rest.†* The Holy Spirit also has con-

* Ezek. 18, 30.

† Matt. 11, 28.

firmed this doctrine, when he said: *Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.** The angels in heaven believe that a repenting sinner will be saved, hence: *There is joy in the presence of the angels of God over one sinner that repenteth.†—* The redeemed saints who are in the presence of God, are of opinion, that a returning penitent will find grace; hence they warned sinners to repent before they died; and there is *joy in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.‡* The old serpent also knows, that the penitent will find grace; hence, when a man begins to repent, the devil begins to tempt him.—The very damned in hell believe, that repentance will save a man from torments; hence, Dives prayed that Lazarus might be sent, to warn his five brethren to repent, lest they also went to that place of torments.§ Good men on earth experience that repenting and believing save the soul from sin and the fear of death. And even the wicked know, that if they repent, the Lord

* Isa. 58, 7.

† Luke 15, 10.

‡ Luke 15, 7.

§ Luke 16, 30.

will have mercy on them. Glory be to God, it is gloriously possible for the soul to be saved; because it is possible to bring men to repentance. Men are generally brought to repent by the instrumentality of men; therefore let us labor to get sinners to Christ, lest their blood should be found in our skirts, at the last day. Let us all be doers, and let us always be doing. And may God add his blessing; and bring souls to Christ.

10. *Every converted person ought to labor for the salvation of souls, because God designs him to labor.* You were converted and seasoned with grace, in order that you might salt this putrifying world, and keep it from destruction. It cannot be salted and preserved by any other means except by you; therefore mind and keep your saltiness, for if you lose it, the earth cannot be salted. *Ye are the salt of the earth: but if the salt have lost its savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.** You were converted and filled with light, in order that you might light up this poor groping world, and expel the mists of error, and keep it from being lost at last. *Ye are the light of the world. A city set on an hill cannot be hid. Neither do men*

* Matt. 5, 13.

*light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.** So you see God made you what you are, in order that you might be made a blessing to others: then if you answer God's design, you must labor for the salvation of souls. Take care and bear fruit, for if you do not, he will have you cut down, as a cumberground, and send you to the fire to be burned. What an awful curse came on Meroz; because they came not up to the work of the Lord: *Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof: because they came not to the work of the Lord, to the help of the Lord against the mighty.†* Ques. Who was to be cursed? Ans. Meroz was to be cursed. Ques. Who called for a curse on Meroz? Ans. The angel of the Lord. Ques. What kind of a curse was Meroz to have? Ans. Curse them bitterly, said the angel of the Lord. Ques. What had Meroz done that they were to be cursed bitterly? Ans. They had done nothing, nothing at all. And for that very reason curse them, curse them, curse them bitterly said the angel of

* Matt. 5, 14-16.

† Jud. 5, 23.

the Lord. Some professors run away from revival prayer-meetings, and speak against them, and try to stop them; when, at the same time, they are nearly always afflicted, they are troubled with their temporal circumstances, their children are diseased and disabled: wonder whether the angel of the Lord has shed the bitter curse of Mer-
 roz upon them. There are many sorrows come upon us—is there not a cause?



CHAP. XII.

ON THE NEEDFUL QUALIFICATIONS TO FIT YOU
 FOR THE WORK OF GOD.

1. *Get, and always keep a clear evidence of entire sanctification.* This you will secure by constantly believing the promises of God. By this means you will always be in tune for the work. And when you have no condemnation, you will always have confidence towards God.—And you will always have a holy boldness with respect to men. In short, when you are right with God yourself, every thing else will fall before you.

2. *Take care to live before men so as that no man can lay sin to your charge.*—A holy life is a kind of recommendation to the consciences of

men; though they may at sometimes laugh the holy into scorn, they will secretly love them for their work's sake. If you do not live holy, they will soon say, *Physician heal thyself*; but if you live holy, sinners will tremble, begin to pray, and find mercy; and then they will thank and love you.

3. *Get a deep concern for the perishing souls of men.* This concern will be received by looking at the lives of sinners; and then looking into the word of God, to see what he says about them; and then thinking of their nearness to infinite and eternal punishment; and after that go into your closet to pray with particularity; until God melts you into a burning pity for mankind. This concern is the grand secret in soul-saving work. It is this which gives tones and energies to all efforts to save souls. This is the grand spell. May God plant it in the cool-hearted professors.

4. *Get clear thoughts on the native badness of the human heart.* Remember, sinners are totally depraved; and at enmity with God; and it is no small work to convert them. Yet bad as they are, do not faint at it; for the things impossible with men, are possible with God. But you must look with open eye on the states of men, and

take care to meet them just where they are.—Look down into the pit of sin, and go down in pitying feelings and expressions where they are; and weep and expostulate with them, and be unwearied until you secure your point. God will meet you there.

5. *Closely study the accounts which we have of revivals in the New Testament.* The Book, called the Acts of the Apostles, can never be studied too much by those persons who labor for the salvation of souls. It is said by some people, that the Book of Acts is the seed of things; and if they are seeds, of one thing you may be sure; and that is, that those seeds will grow. Those Acts are a kind of example for all succeeding revivalists to the end of time. The means which brought about those revivals will always secure others; and that Book of Acts is the best book in the world to manage a revival.

6. *Get clear apprehensions of the universality of the atonement made by Jesus Christ.* Jesus made a full and complete atonement for all the sins of all mankind. If you do not get fixed and settled in the belief of this doctrine, you will frequently be much tempted and staggered in the work of God. If you are not clear on this point, you will be sometimes ready to say, why this is such a very wicked

sinner, that I fear he cannot be saved; and at other times you will be ready to say, why, perhaps this man is not elected, so that he cannot be saved. But if you get clear, you would sooner die than doubt, whether God will save any poor returning sinner or not. God is infinitely solicitous to save even the very vilest of the vile!—Praise his name!

7. *Get a clear sight of the ability, willingness, and readiness of God to save.* Frequently read the fifteenth chapter of Luke, for there Jesus shows that God gladly receives poor lost returning sinners: gladly, like the man who found his lost sheep; gladly, like the woman who found her piece of silver: gladly, like the father who met and kissed his prodigal son, and received him. You need never pray to God to make him willing to save. No, he is gone infinitely further in desiring this, than any other being, either in heaven or earth. If it were possible for Beelzebub himself to come up and confront you, you might tell him to his face, that God is infinitely able, willing, and ready to receive returning sinners; because Jesus is alive.

8. *Set it down in your mind, that the Spirit of God never works contrary to the word of God.*—Nay, the Spirit scarcely ever works without the

word. 'The Spirit is always in the word; because the word is spirit and life. Keep close to the Bible, and then you will be saved from the nonsensical trappings, and foolery of impulses, and dreams, and visions, into which some professors have fallen; and made themselves and religion look quite ridiculous. Keep close to the Bible, for remember the Spirit never leaves the word.

9. *Get clear views of the plan of salvation.* In the New Testament you will find many short, full, and clear accounts of the whole plan of salvation. Many of these are complete epitomes of the gospel. Study them, and you will see the whole of God's plan in one view. Also, study the whole of the New Testament, as a treatise on the plan of salvation. Take the whole of the scriptures. Do not leave any part out of your creed. Take threatenings as well as promises. Take duties as well as privileges. In fact, eat the whole book; and then you will taste the goodness of the word of God. Be careful how you use figures of speech, for there are very few that convey the whole plan of salvation. Think until you are clear, and then you can speak plainly.

10. *Be aware, that if you labor for God, you will be much tempted by the devil, and persecuted*

by men. A manly expectation of trouble will be a preservative to your mind when troubles come. It is astonishing that those who aim at nothing but doing good, should be persecuted for their pains; but it is a certainty, that those who set themselves to save souls, will soon be called mad men, and fanatics, and enthusiasts, and extravagants; and they will be suspected and avoided as dangerous persons; but never mind, God will rectify the whole affair when he comes. One of the most painful things is, that many of those who oppose the work of God, cause the young converts to fall from their steadfastness, and then triumph when they have devilishly succeeded.—But never mind while you stand on scriptural ground, and hide yourself behind real effects, nothing can harm you, either from men or devils.

11. *Always remember, that all saving good is done in answer to believing prayer.* Sometimes you will hear persons intimate, that God has been pleased of his own sovereign goodness, to send a revival of his work without any means whatever. But if you look into the affair, you will find that prayer has generally been made by some one, or more, somewhere; and generally, you will find that prayer has been made exactly proportionate to the effect. It is

true, that sometimes the wise, and prudent, and great ones, are not conscious that there has been any special pleading; for it frequently happens that the effectual prayer has gone from some poor widow's hut, or from the heart of some one that has been scowled at, scores of times, for saying, amen, in the congregation. God does very little; only in answer to prayer; but he has engaged to do for us, in answer to prayer, whatever we ask. Pray, pray, pray.

12. *Get clear and scriptural views of the doctrine of believing.* If you be confused in your own mind about believing, you will be confused in all your schemes and labors. And it is clear, that one act of believing will do more than the labour of twenty years without it. If you are not clear on believing, you will be in great danger of contradicting yourself, and poor penitents will not know what to do. Always remember, that it is not the power that brings believing; but it is believing that brings the power:—that it is not feeling that brings believing; but believing brings feeling:—that it is not salvation that brings believing; but believing brings salvation. And always remember that every character can this moment believe the truths which God commands him to believe. Therefore be determined

never to encourage waiting for fitness, or feeling, or power to believe, or for faith, or any other thing; but fearlessly and determinedly require every character to believe the truths which God commands him to believe; but at the same time you must remember, that no character can savingly believe the truths which are not appropriate to his state or case. Above all, be a real practical believer yourself; and you will find, that believing moves that arm, that moves the world.



CHAP. XIII.

ON THE VARIOUS WAYS OF LABOURING FOR THE SALVATION OF SOULS.

1. *Much may be done by praying for sinners in the closet.* Indeed most revivals of religion begin in private prayer. If your heart be burdened for the salvation of men, and you feel willing to be any thing, so that souls may be saved, you are in the right state to begin with. Go through your cities and villages, and take a survey of the people, and notice their sins. Survey their desolations, until your heart aches with grief, on account of their crimes. Go through the various neighborhoods and find out what are

the reigning sins of each. Be particular, for to you, as well as to a physician, it is important, to know the nature and badness of the disease.— Find out, if possible, what is the reigning sin of every family, open your eyes and look minutely. Do not turn away from them with disgust. Do not let them alone, as they wish you to do; but stay and weep over them with deep concern and sympathy. Think how they dishonor God.— Think how they ruin the rising generation.— Think what thousands of them are in the way to endless misery. Think of the value of their souls. Think of the abominableness of their crimes. Think what love they are slighting.— Think of him that trembled, wept, and bled, to save them. Think of his ability, willingness, and readiness, to save them now. Think what God has done for you. Think what he has done for Manasseh, the murderer; for David, the adulterer; for Magdalene, the harlot; and for Saul, the persecutor. And think what he is desiring to do for these poor souls. Nay, think until your soul harrows up within you; and the fountains of the great deep are broken up with grief. And then go with your burdened heart to your closet, and bewail the sins of the people before the Lord. Take up a lamentation

for the people, and bewail the number, and nature, and aggravation, and consequences of their sins, with particularity. As much as possible, make their sins your own; that is, feel for them, as though you were in their condition. Yoke yourself in with them. Be particular in confessing their sins. Do not cloak them; for sin must be confessed by some one. Like Nehemiah and Daniel, confess them again and again. While you are confessing, keep casting your soul, and their souls, and their sins on the atonement.—Recognize the infinite willingness of Jesus to save them, and plead with him for their salvation. Do not plead to make him willing; but to do your duty, and concur with his plan. Plead definitely: bring one case at a time. Plead for Christ's sake: God regards the name of his well-beloved Son. Plead in faith: ask in faith, nothing wavering. Plead again and again. Stick to it. Plead the value of their souls. Plead the shortness of time. Plead the length of eternity. Plead the sinfulness of sin. But plead the love of God. Plead the birth, life, sufferings, death, and intercession of Christ. Plead the promises of God. And plead what he has done. And if your strength and opportunities will allow, stay and plead for hours. And often do this. By

this means you will soon find out the secret of shaking a town or a village. The late John Smith has sometimes stayed for hours in this work, sometimes six hours at once. This staying with God, as that mighty man of God used to term it, was the great spring of the amazing revivals of religion, in which he was the principal instrument. When a friend once asked him, why he saw so much good done: why, cried he, in his energetic way, IT'S KNEE BUSINESS. We want a few more such men as these to stand in the gap. Go, ye people of God, and plead, and God will answer. Go thou and do likewise.

2. *Much may be done by conversing personally with the wicked.* Like our heavenly master, we must go after the lost, to seek and save them.—Sin ought to be reproved wherever we see it. Go to the sinner with a heart full of concern for his welfare: chide the sin; and expostulate with the man. But on all occasions, let him see that you interfere, because of the love you feel for his soul. Try to learn the art of reproof with meekness, while you hate the sin, show that you love the sinner. Some people cannot reprove sin without flying in a passion to do it: and consequently they frequently get repulsed; and the sinner is made worse, rather than better. Sometimes

people reprove sinners as though they were lords, and the wicked were their servants; but this is sure to make the wicked contend and strive to justify themselves. A few well chosen words of scripture often do the most execution. If all the people of God would rise up against the wicked, they would soon be put a stop to.— Reproving them is rough work, and therefore but few people like to do it; but if you enter into it in a proper spirit, God will abundantly bless you in your deed. Go to the houses of the wicked, and discourse with them freely concerning their souls. Let them see in the beginning, that love for their souls causes you to discourse with them. Inquire the state of their souls, and suit your remarks accordingly. First aim at securing conviction on account of sin. Show them their state by nature; and the sinfulness of their practices. Be not too tender handed, but probe the wound to the very bottom. If you see signs of real repentance, rejoice and be glad. But still keep to the law; until you get an ingenuous confession of sin. A few minutes discourse will sometimes bring people into real repentance.— When you believe the law has cut them deep enough, bring the gospel. And be particular in telling them why the death of Jesus procured

them pardon. If all seems clear, betake yourselves to your knees, there and then, and plead mightily with God for pardon, and tell the penitent while you are on your knees what to believe. Stay and pray again and again. Do not give it up; for people easily lose conviction when they are left to themselves. Thousands, and tens of thousands have sinned real repentance away; but when you get them into mercy, they are safe. Thank God, many hundreds have been brought to him, by means of this personal conversation, who are now safe in glory, or else on their way. Go to visit the sick and afflicted, and you will often find poor convicted souls longing for the salvation of God. Immediately when you enter a sick man's room, strike home with some pointed question that will sound to the bottom of his soul. Now and then you will find a man that is hardened in sin, even when afflicted. When you meet with one of these, lay home the law with all your might. Do not flinch, for perhaps you are then talking to a dying man, and if he is not saved that visit, perhaps he will drop into hell for ever. You will often find sick people who say they are sinners; but yet they do not feel the burden of their sins. With these you must be very patient, and use some trouble to inform them of the state

of human nature, and the plan of salvation by faith; and in many instances, by the blessing of God, you will hear them cry out for mercy. Always get to prayer when things come to this; but in some cases you must mind and not pray too loud, for some people cannot bear it. By your faith and prayer, always secure the presence of your master in the room. Urge all the sick, who are real penitents, to believe on Christ immediately; for even a thought's delay may be ruin here. Do not give up any case, for while there is life, there is hope. In this blessed work you will often see the glory of God beaming through a grief-worn countenance, and hear broken words of praise and blessing come from their stammering tongues. Many a man who has stood out against twenty or thirty years public preaching, has been conquered by fifteen minutes of close private conversation.

3. *Exceeding much may be done in saving souls by the preaching of the gospel.* Those who are moved by the Holy Spirit to preach the gospel, may be rendered amazing blessings to mankind, if they will be faithful in their work; because the gospel is expressly called, the Gospel of Salvation. God never calls an unconverted man to preach the gospel; because his

carnal mind could not discern the things of the Spirit. If any man who has been called to the work, should be unfaithful to the call, it is very likely that he would lose all his religion, and perhaps his soul also. Some men get into the priest's office for a piece of bread, or to make a trade of it, or to gain the esteem of the ladies; but God will settle with those shepherds by and by. Now and then people think it is a very happy and honourable thing to be a local preacher; and called or not called, they begin to preach: now such people will always get their reward for their labor; half of it when they are travelling from their appointments in the depth of winter and dark nights, and the other half at the day of judgment, when God may say: *I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied.* Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces? Therefore, behold, I am against the prophets, saith the Lord, that steal my words every one from his neighbour. Behold, I am against the prophets, saith the Lord, that use their tongues, and say, He saith.†* To those who are called of the Lord to this work, the following observations may be of use. In all

* Jer. 23, 21.

† Jer. 23, 29-31.

your preparations, prayers, and preaching, take care and aim at the salvation of souls above every other thing. Let your cry be, souls, souls, souls, souls, I cannot be comforted without souls. This feeling for souls will help you in choosing texts, and studying them, and preaching them, and praying about appointments, and in every other thing. Concern in a preacher's heart is like a main spring in a watch, it sets every thing a going. A preacher that has no concern for souls, is like a sign-post, you look at it when it is first put up, and it is a sign-post, you look at it at the end of ten years, and it is a sign-post still, at thirty years' end, and it is still a sign-post, which never compelled one poor traveller to turn in; and it will be a mercy if such a man is not a sign-post at the day of judgment, to be nailed up above the devil's door, to tell all the world where those preachers are to go, that wore the people's clothes, and lived in their houses, and ate their bread; but never cared for their souls. O, ye pulpit men, mind and care for the souls of the people; and then you will find every thing goes well. Those of you who feel this concern will not be above looking at the following directions. As early as possible begin to pray about the next place where you have to preach. Con-

fess the sins of the people to God. Strive to find out the exact state of the people: pray about it. Pray that God may give you suitable truth. And then when you are studying the truth, pray much for the people. You will be useful just in proportion as you pray before-hand: therefore pray much. Study until you see and feel the truth yourself, and then ask the Holy Spirit to print it on your heart. One sermon gotten from the Lord in this way, is better than a million from skeleton books. Besides, if it is but a sling and a stone, its your own; and you will know how to sling with it. There are a many slings besides David's; and there have been many Philistines slain with them besides Goliath of Gath. When the hour for preaching comes on, if possible, go from your knees to the pulpit. Take care to choose suitable hymns before you go; and give them out with solemnity and faith; and be going out after God in your own soul while you are singing. When you pray the first time, do not begin too loud. Always have a general confession of sin at the beginning of your prayer; and afterward recognize the atonement, and cast yourself and the whole assembly on it, by acts of faith: when you begin to plead for sinners, do it with feeling, do not seem to scold the people in

prayer, or else you will set them against the truth; let them see that you love their souls, and then you may do any thing with them. When you begin your sermon, speak slowly, and in a low tone, for the people are not ready to be transported yet; but rise gently and gradually, always be sure to take the people with you, or else they will be disgusted with you; but when the people go out with you, you may go to almost any length. Keep one aim all the way through, and let that be the salvation of souls — Whatever else you do or do not, always preach in faith. When your last prayer comes, let it take hold of all the principal points and parts of your sermon; so that it shall be almost impossible for the wicked to go away without being wounded. In this last prayer be determined. — Come to your desperate points; and be determined to dash pearls into atoms rather than miss your prize. Here let your pity speak with all its tones; and the ever-blessed God will do as he always has done. He will bless the word that has gone out of his mouth.

4. *Much more may be done by holding public prayer meetings after preaching.* Most of the revivals that have taken place of late years, both in America and England, have been carried on

by means of these prayer meetings after preaching. Sunday evening sermons are generally the most proper to hold prayer meetings after. Many thousands of people have returned from public worship burdened on account of sin, who would most likely have found mercy long ere now, if the preachers of the gospel had generally held prayer meetings after their Sunday evening services. The following remarks concerning these prayer meetings may be of use in our societies at the present time. Always let the person who has been preaching, take the management of the prayer meeting; because the people expect it; and men can generally manage their own work the best. But if the preacher cannot stay, let him always nominate some one who shall take the management. After having sung an appropriate verse or two, the whole of the congregation should be respectfully requested to kneel down during prayer, and not to gaze about them on any account; but to be solemnly engaged in prayer with God. It is generally best to hold these meetings for twenty-five or thirty minutes for solemn prayer, and no person to be allowed to speak, even to a mourner, unless in extraordinary instances. Those who pray at the beginning of these meetings should always be

persons of some abilities, and of considerable knowledge in the work of God; but it is astonishing that the devil will often set some loose lived professor to pray, in order to drive the people, or to damp the influence; for those who ought to hold their noise, are generally the forwardest in these meetings. The leader of the meeting has a right to stop such, if he knows their lives to be bad; for many a blessed work has been stopped by these tools of the devil.—Those who pray at the commencement of the meeting, should pray short; and the person who prays should always be heard above all the rest; unless the cries of mourners drown him; but if they do, all is well, go on, the point is gained. But while the voice of the meeting is heard above all the rest, every other person must be fervently engaged in prayer, and not lolling themselves on the pews or benches. When the meeting has been kept thirty minutes, it is mostly proper to conclude it, that those who feel disposed may retire home. But if there be any signs of distress, begin the meeting again; and ask those who are distressed, to go and kneel at the altar. Then let the leader of the meeting call two or three persons to the altar, to speak to the mourners; but let no person speak to mourners, unless they

are called to do so by the leader of the meeting. This will keep improper persons from talking to mourners; for the devil will set his favorite instruments to work here also, if he can. When this is done, let the meeting still be carried on in solemn prayer; but if mourners are crying out, there will be less appearance of order in the meeting; but never mind, it is blessed order when souls are crying out and getting forgiveness. This is not disorder with God; no, it is sin that is disorder with him. Those who talk to mourners, should get every one they talk with into liberty before they leave them. You should first ask them the state of their minds; and aim to get them to repentance and confession. You must answer their doubts, by bringing the word of God for your instrument. When you believe the mind is really broken for sin and from sin, present Jesus. As short and plain as possible, show them why they can be saved through believing in Jesus. Get them to believe his ability—and willingness—and readiness to save them then. But you must also get them to believe he doth it. As soon as any person finds pardon, tell it to the congregation, and desire them to join the new-born soul in singing: *Praise God from whom all blessings flow, &c.* Get the name and

place of abode of every one that finds peace ; and engage them to meet in some class ; and if you think it needful, set some one to call for them, and take them to class at the usual time of meeting. By this time, very likely, there will be people in distress in every part of the chapel. The leader may then set some persons to go and talk to the mourners in their pews ; but it is generally the best to get them to the altar, or mourner's bench. O thank God, what thousands, both in America and England, have found mercy in such meetings as these. All the argument that I shall offer to vindicate these meetings, is this :—Souls are saved—thank God, souls are saved. I shall therefore leave the leader of the meeting to conclude when he will ; for if God be saving souls, he wont offend me if he stays till morning. I will only warn him of one thing, and that is : that it is at his peril that he concludes the meeting while there is one soul seeking mercy. O what blessed work this is !

CHAP. XIV.

EXHORTATIONS TO SINNERS, BACKSLIDERS, PENITENTS, AND BELIEVERS.

1. *An exhortation to sinners to repent.* Thank God, you may repent; whether you are a swearer, or liar, or sabbath-breaker, or drunkard, or infidel, or atheist, or any thing else. O repent, or you will be ruined to all eternity. Repent, for God desires you: *As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die?** Repent, for God invites you: *Repent, and turn yourselves from all your transgressions: so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby you have transgressed; and make you a new heart and a new spirit.†* Repent, for God commands you: *And the times of this ignorance God winked at; but now commandeth all men every where to repent: because he hath appointed a day, in which he will judge the world in righteousness by that man whom he hath ordained.‡* Sinner, repent. Turn, turn, turn or burn; but O, turn and live: why will you die?

* Ezek. 33, 11. † Ezek. 18, 30-31. ‡ Acts 17, 30-31.

2. *An exhortation to backsliders to return.*—

Some backsliders are quite presumptuous! There is very little hope of them! But there are others who despair. There is much more hope of these. But, however, thank the Lord: both the one and the other may return, if they will. Backslider, backslider, dost thou remember the former times, when the candle of the Lord shone upon thy head? I know thou dost remember, for thou canst not forget; no: thy right hand can forget its cunning before thou canst forget Jerusalem. Bless the Lord, he has not yet given up Ephraim. He cannot forget the days of thy youth, when it was better with thee than now. Poor bleeding Ephraim, thou hast been lying among the pots. Poor foolish Galatian, something has bewitched thee. But thy God solicits thee; for he remembers the day of thy espousals, and solicits thee. If thou wilt return, he says: *I will heal their backsliding, I will love them freely: for mine anger is turned away from him.** Poor silly dove, return to thy ark; for though the ravens may feed on the carcasses of the world, thou canst not find rest even for the sole of thy foot. Come to thy ark, the window open.

3. *An exhortation to penitents to believe.* Poor

* Hos. 14, 4.

penitent soul, thou hast many fears, many a bitter sigh, many a heavy groan. Thou thoughtest thou hadst committed the sin against the Holy Ghost. Thou thoughtest thy day of grace was gone.—Many a time thou hast tried to make thyself better, but now thou findest all is vain. Well, now go with all thy unworthiness, and sinfulness, and hardness, and cast thyself just as thou art on the atoning blood :

“ And give up every plea beside,

“ Lord I am damn'd ; but thou hast died.”

And in that moment God shall speak to thine inmost soul, and thy darkness shall turn into day. Hear his comfortable words, thou poor weeping Mary, thou poor disconsolate Hannah, thou poor mourning Peter, thou poor trembling Publican, hear him : *Ho, every one that thirsteth, come ye to the waters, and he that hath no money : come ye, buy, and eat ; yea, come, buy wine and milk, without money and without price.**

4. *An exhortation to believers to go on to perfection.* It becometh the just to be thankful ; because justification is a very great and glorious gift ; for all the angels in heaven cannot bestow the blessing of justification on a man. But though thou hast received this great gift at the hands of

* Isa. 55, 1.

the Lord, go on, for thou shalt see greater things than these. Thou hast already left Egypt; and seen his arm made bare at the red sea; and now thou eatest manna, sent new from heaven; and drinkest waters from the rock; but thou art still in the wilderness, for thou art not yet come to thy perfect rest. But thou shalt come to the Canaan of his perfect love, thou shalt pass over Jordan, thou shalt know what it is to love the Lord thy God, with all thy heart, thou shalt walk in the light as he is in the light; for he, thy God, is able to divide Jordan, and bring thee in. Let us go up at once, and possess this good land of perfect love. When the ancient priests were about to pass the river, they believed that as soon as their feet touched the waters, Jordan would be divided and stand on heaps, and so it was.— And thou shalt be victorious also, only go in faith, and every thing between thee and perfect love shall soon give way, and then thou shalt dwell in peace, when sin is all destroyed.

5. *An exhortation to the sanctified to press into the fulness.* There is a great difference between justification and entire sanctification; but the difference is quite as great between entire sanctification and the fulness of the Spirit. This fulness is distinctly promised in the word of God;

and it is the duty of every believer in the Lord Jesus, to be pressing after it. When a man gets into this state, to the stature of a man in Christ Jesus, he is but a little lower than the angels.— This is the land of Beulah. Those who never enjoyed it can have but little conception what it is. But however, it is love; for there is nothing in religion higher than love. Brethren, let us go on, until we get changed from glory to glory, let us go from strength to strength, let us strive to shine brighter and brighter, unto the perfect day. O how some sanctified souls are pained for more of God. Go to his promises and trust them, and you will find them, yea, and amen.

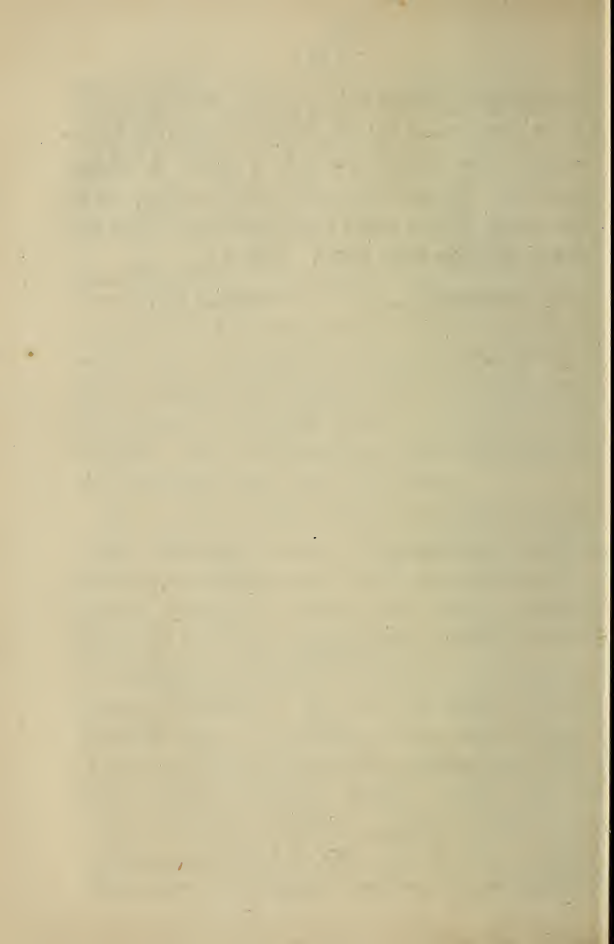
6. *An exhortation to all to live holy, and labor hard.* Holiness is our dispensation, therefore let us have Holiness to the Lord written on our hearts, thoughts, words, and actions; because our time is a time of holiness, our God is a God of holiness, and heaven, which is our home, is a place of holiness. Let us live holy, without a blemish, spot, or wrinkle, or any such thing.— And let us labor hard for the salvation of others. God, Christ, the Spirit, angels, saints, and sinners, expect us to labor. Labor for God is rest, glorious rest, and it will end in rest at last.— *Therefore, my beloved brethren, be ye steadfast,*

*unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.** Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.† Amen.

* 1 Cor. 15, 58.

† 2 3Cor. 1, 11.

FINIS.



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